

Educational Policy and Praxis at Tertiary Level Concerning
Ethnic Minority Languages in China and Indigenous Languages
in South Australia and the Northern Territory

Jie Yang

A Thesis Submitted for Degree of
Doctor of Philosophy

Department of Linguistics
School of Humanities
Faculty of Arts
University of Adelaide
March 2022

Statement of Authorship

I certify that this work contains no material which has been accepted for the award of any other degree or diploma in my name in any university or other tertiary institution and, to the best of my knowledge and belief, contains no material previously published or written by another person, except where due reference has been made in text. In addition, I certify that no part of this work will, in the future, be used in any submission in my name for any other degree or diploma in any university or other tertiary institution without the prior approval of the University of Adelaide and where applicable, any partner institution responsible for the joint award of this degree.

I give consent to this copy of my thesis deposited in the university library, being made available for loan and photocopying, subject to the provisions of the Copyright Act 1968.

I also give permission for the digital version of my thesis to be made available on the web, via the University's digital research repository, the Library Search and through web search engines, unless permission has been granted by the University to restrict access for a period of time.

Name: Jie Yang

Signature:

Date: March 2022

Abstract

In multiracial, multilingual countries, such as Australia and China, language education for minority and Indigenous peoples has often been contentious. Many factors have influenced policy and practice in this area, including politics, educational theory and the changing awareness of communities and societies. Some progress has been made but it has been piecemeal and there is still a long way to go to halt the loss of endangered languages and to preserve those still spoken. This study has shown that there is a real lack of research into the implementation of policy by frontline language workers in the area of minority and Indigenous languages.

The research technique employed is the qualitative research approach, in both countries. This involved an examination of policy and practice from the seven perspectives of access; personnel; curriculum; methodology and materials; resourcing; evaluation and professional accreditation; and further study/career pathways. It also involved the gathering of information through in-depth face-to-face interviews (58 in total) and follow-ups.

In Australia, although many people are working enthusiastically and energetically to promote Indigenous languages, it is difficult to get consistent support, funding and enrolments for ongoing programs. In China, the policy of one China speaking the same dialect of the same language is a serious threat to all minority languages. Other difficulties include the teaching style, which is teacher rather than student centred and the heavy emphasis on examinations at the expense of real language skill. The aim of this research has been to shed light on the obstacles faced by educators and academics of minority and Indigenous languages in China and Australia and to offer suggestions as to how to proceed in this area in the future.

Acknowledgements

Firstly, I would like to offer my sincere thanks to my supervisors, Professor Ghil'ad Zuckermann and Associate Professor Robert Amery. I thank them for their dedicated academic guidance and their patience and understanding throughout the years of this research.

Thanks and appreciation to everyone who took part in my research activities, to all the teachers and students who gave up their valuable time to assist me. Special thanks to Professor Joseph Lo Bianco from the University of Melbourne and those in the Northern Territory. In particular, I am grateful to Dr. Michele Willsher and Birgit Paola Fischer from the Batchelor Institute of Indigenous Tertiary Education, who went out of their way to assist me and make me feel at home in the Northern Territory.

I acknowledge my parents Jiansheng Yang and Zongmei Cao with the deepest gratitude. Without their continued support, both financially and psychologically, I would not have been able to carry out this research.

I thank my friends and colleagues in the Linguistics Department, in the Napier Building at the University of Adelaide. Through discussion and debate, they have enriched my academic life. I also acknowledge the valuable assistance of Seaneen Hopps in the International student office and of Dr Mary-Anne Gale in the School of Humanities at the University of Adelaide.

Thank you to my proofreader, Irma Frieda. She not only proofread my work patiently and thoroughly, but also an accredited Chinese-English Translator, was able to help me with the correct translations of some Chinese terminology and also give her own perspectives on Indigenous language education in the Northern Territory, having worked in this area previously.

Finally, I thank my husband, Dr Kai Liu for his constant support and encouragement. As I am also a single mother of our young son Zachary Liu here in Australia, I could not have done without his 'rock' of support for both my work and life.

Table of Contents

Statement of Authorship	ii
Abstract	iii
Acknowledgements	iv
Table of Contents	v
List of Tables	xiv
List of Figures	xvi
List of Abbreviations	xvii
Chapter 1 Introduction	1
1.0 Introductory background.....	1
1.1 Objectives of the study.....	4
1.2 Research questions.....	5
1.3 Definition of terms.....	5
1.3.1 Language-in-education policy and planning.....	5
1.3.1.1 Language policy.....	5
1.3.1.2 Language planning.....	6
1.3.1.3 The relationship of language policy, language planning, and Language-in- education policy and planning	8
1.3.2 Ecolinguistics.....	9
1.3.3 Endangered languages.....	9
1.3.4 Language revival.....	10
1.3.5 Languages of China.....	12
1.3.6 Languages in Australia.....	13
1.4 Significance and rationale of the study.....	14
1.5 Scope of the study.....	17
1.6 Organisation of the thesis.....	17
1.7 Limitations of the study.....	18
Chapter 2 Literature Review	19

2.0 Introduction.....	19
2.1 The use of minority and Indigenous language in education system.....	19
2.2 Ethnic minority languages in China.....	20
2.3 Ethnic minority languages policy and planning in China.....	23
2.4 Ethnic minority language-in-education policy and planning in China.....	30
2.5 Ethnic minority language education at the tertiary level in China.....	31
2.6 Indigenous Languages in Australia.....	33
2.7 Important reports and policies on Australian Aboriginal languages after 1970s.....	36
2.7.1 National Policy on Languages of 1987.....	38
2.7.2 Background to the formulation of the NPL 1987.....	42
2.7.3 Significance of the NPL 1987 to Indigenous languages.....	42
2.7.4 ‘Green Paper’ and ‘White Paper’.....	43
2.8 Indigenous language-in-education policy and planning in Australia.....	44
2.8.1 Bilingual and bicultural education programs.....	45
2.8.2 Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Act 1989.....	45
2.8.3 The National Indigenous Languages Policy.....	46
2.8.4 Australian Indigenous Language Education at tertiary level.....	46
2.9 Conclusion.....	49
Chapter 3 Theoretical Framework and Methodology.....	50
3.1 Theoretical framework.....	50
3.2 Research approaches.....	52
3.3 Elements of the research methodology.....	53
3.3.1 Research design.....	53
3.3.2 Data collection.....	54
3.3.2.1 Documentation.....	56
3.3.2.2 Research locations.....	56
3.3.2.3 Research participants.....	58
3.3.2.4 Semi-structured, open-ended, in-depth interviews.....	62
3.3.2.5 Classroom observations.....	63
3.4 Ethic issues in data collection.....	64

3.5 Conclusion.....	65
Chapter 4 Ethnic Minority Indigenous Language Programs at Tertiary Level in China and Australia: Overview.....	67
4.0 Introduction.....	67
4.1 Preferential (or Compensatory) education policy and practice for ethnic minorities in China.....	69
4.1.1 Educational funds and special subsidies for ethnic minorities.....	70
4.1.2 Cultural aid for tertiary education for ethnic minorities.....	70
4.1.3 Xīnjiāng (Xīnjiāng bān) and Tibetan (Xīzàng bān) classes.....	72
4.1.4 Preferential policies at tertiary level.....	73
4.2 Ethnic minority language programs in Chinese universities.....	79
4.3 Preferential policy and practice for Indigenous people and Indigenous language learning at tertiary level in Australia.....	82
4.4 Indigenous language programs at tertiary level in Australia.....	85
4.4.1 Indigenous language programs in Australian universities.....	86
4.4.2 Indigenous language programs in Australian TAFEs.....	91
4.5 Conclusion.....	95
Chapter 5 Language-in-education Policy and Practice for Type A Programs in Selected Universities of China	97
5.0 Introduction.....	97
5.1 Access policy and practice for Type A programs in universities.....	97
5.1.1 Chinese Mongolian Language.....	105
5.1.1.1 Undergraduate study.....	105
5.1.1.2 Postgraduate study.....	106
5.1.2 Tibetan Language.....	108
5.1.2.1 Undergraduate study.....	108
5.1.2.2 Postgraduate study.....	112
5.1.3 Uyghur Language.....	114
5.1.3.1 Undergraduate study.....	114
5.1.3.2 Postgraduate study.....	115
5.1.4 Chinese Kazakh language.....	117
5.1.5 Chinese Kyrgyz language.....	117

5.2 Personnel policy and practice for Type A programs in universities.....	118
5.3 Curriculum policy and practice for Type A programs in universities.....	121
5.3.1 Chinese Mongolian language.....	130
5.3.2 Tibetan language.....	134
5.3.3 Uyghur Language.....	139
5.3.4 Chinese Kazakh language.....	142
5.3.5 Chinese Kyrgyz language.....	142
5.3.6 Non-linguistic programs.....	143
5.4 Methodology and material policy and practice of Type A programs in universities.....	143
5.4.1 Chinese Mongolian language.....	144
5.4.2 Tibetan language.....	145
5.4.3 Uyghur language.....	146
5.5 Resourcing policy and practice of Type A programs in universities.....	148
5.5.1 Chinese Mongolian language.....	148
5.5.2 Tibetan language.....	149
5.5.3 Uyghur language.....	150
5.5.4 Chinese Kazakh language.....	151
5.6 Evaluation and professional accreditation of Type A programs in universities.....	151
5.6.1 Chinese Mongolian language.....	153
5.6.2 Tibetan language.....	153
5.6.3 Uyghur language.....	155
5.7 Further study and career pathways for Type A programs in universities.....	157
5.7.1 Chinese Mongolian language.....	157
5.7.2 Uyghur language.....	157
5.7.3 Tibetan Language.....	158
5.7.4 Chinese Kazakh language.....	159
5.8 Conclusion	159
Chapter 6 Language-in-education Policy and Practice for Type B Programs in Selected Universities of China	161
6.0 Introduction.....	161
6.1 Access policy and practice of Type B language programs in universities.....	161

6.1.1 Undergraduate study.....	161
6.1.2 Postgraduate study.....	166
6.2 Personnel policy and practice for Type B programs in universities.....	167
6.3 Curriculum policy and practice for Type B programs in universities.....	168
6.4 Methodology and material policy and practice for Type B programs in universities.....	174
6.5 Resourcing policy and practice for Type B programs in universities.....	176
6.6 Evaluation and professional accreditation of Type B programs in universities.....	176
6.7 Further study and career pathways for Type B programs in universities.....	178
6.8 Conclusion.....	179
Chapter 7 Indigenous Language-in-education Policy and Practice in Selected Australian Universities in South Australia and the Northern Territory.....	181
7.0 Introduction.....	181
7.1 Access policy and practice for Indigenous language education in SA and NT universities..	181
7.2 Personnel policy and practice for Indigenous language education in SA and NT universities.....	185
7.2.1 The Kurna language.....	186
7.2.2 Pitjantjatjara language.....	187
7.2.3 Yolŋu Matha language.....	188
7.2.4 Arrernte language.....	189
7.3 Curriculum policy and practice for Indigenous language education in SA and NT universities.....	190
7.3.1 The Kurna language.....	191
7.3.2 The Pitjantjatjara Language.....	191
7.3.3 Yolŋu language and Arrernte language.....	192
7.4 Methodology and material policy and practice for Indigenous language education in SA and NT universities.....	194
7.4.1 Kurna language.....	195
7.4.2 Pitjantjatjara language.....	196
7.4.3 Arrernte language.....	197
7.4.4 Yolŋu Matha language.....	197

7.5 Resourcing policy and practice for Indigenous language education in SA and NT universities.....	198
7.6 Evaluation and professional accreditation of Indigenous language education in SA and NT universities.....	198
7.6.1 Kaurna language.....	199
7.6.2 Pitjantjatjara language.....	199
7.6.3 Yolŋu and Arrernte languages.....	200
7.7 Further study and career pathways for graduates of Indigenous language education in SA and NT universities.....	201
7.8 Indigenous language teacher training in Australia.....	203
7.9 Conclusion.....	207
Chapter 8 Indigenous Language-in-education Policy and Practice in Selected TAFEs in South Australia and the Northern Territory.....	209
8.0 Introduction.....	209
8.1 TAFE Access policy and practice for Indigenous language education in SA and NT.....	209
8.2 TAFE Personnel policy and practice for Indigenous language education in SA and NT.....	212
8.3 TAFE Curriculum policy and practice for Indigenous language education in SA and NT.....	215
8.4 TAFE Teaching material and methodology policy and practice for Indigenous language education in SA and NT	220
8.5 TAFE Resourcing policy and practice for Indigenous language education in SA and NT...	222
8.6 TAFE Evaluation and professional accreditation of Indigenous language education in SA and NT.....	223
8.7 TAFE Further study and career pathways of Indigenous language education in SA and NT.....	224
8.8 Conclusion.....	226
Chapter 9 Language Policy and Practice for Ethnic Minority and Indigenous Language Education in China and Australia at Tertiary Level: Discussion and Comparison.....	227
9.0 Introduction.....	227
9.1 Preferential policies.....	229
9.1.1 Summary of ethnic minority preferential policies in Chinese universities.....	229

9.1.2 Summary of the Indigenous preferential policy in Australian (SA and NT) universities.....	230
9.1.3 Similarities and differences between Chinese and Australian universities regarding minority and Indigenous preferential policy.....	231
9.2 Access policy and practice.....	233
9.2.1 Major findings for minority language access policy and practice in Chinese universities.....	233
9.2.2 Major findings of Indigenous language access policy and practice in Australian (SA and NT) universities and TAFEs.....	235
9.2.3 Comparison between Chinese and Australian (SA and NT) minority and Indigenous language access policy and practice at tertiary level.....	237
9.3 Personnel policy and practice	240
9.3.1 Major findings of ethnic minority language personnel policy and practice in Chinese universities.....	240
9.3.2 Indigenous language personnel policy and practice in Australian (SA and NT) universities and TAFEs: major findings.....	243
9.3.3 Chinese and Australian (SA and NT) minority and Indigenous language personnel policy and practice in the universities and TAFEs: comparison.....	245
9.4 Curriculum policy and practice	248
9.4.1 Major findings of ethnic minority curriculum policy and practice in Chinese universities.....	248
9.4.2 Curriculum policy and practice in Australian (SA and NT) universities and TAFEs: major findings.....	252
9.4.3 Discussion on minority and Indigenous language curriculum policy and practice in the universities and TAFEs of China and Australia (SA and NT).....	254
9.5 Teaching methodology and material policy and practice.....	256
9.5.1 Policy and practice for ethnic minority language teaching methodology and material in Chinese universities: major findings.....	257
9.5.2 Policy and practice of Indigenous language teaching methodology and material in Australian (SA and NT) universities and TAFEs: major findings.....	259

9.5.3 Chinese and Australian (SA and NT) minority and Indigenous language teaching methodology and material policy and practice in universities and TAFEs: Comparison.....	262
9.6 Resourcing policy and practice.....	265
9.6.1 Ethnic minority language program resourcing policy and practice for Chinese universities: major findings.....	265
9.6.2 Indigenous language program resourcing policy and practice for Australian (SA and NT) universities and TAFEs: major findings.....	266
9.6.3 Discussion on minority and Indigenous language resourcing policy and practice in the universities and TAFEs of China and Australia (SA and NT).....	266
9.7 Evaluation and professional accreditation.....	267
9.7.1 Evaluation and professional accreditation for ethnic minority language programs in Chinese universities: major findings.....	267
9.7.2 Evaluation and professional accreditation for Indigenous language programs in Australian (SA and NT) universities and TAFEs: major findings.....	268
9.7.3 Discussion on evaluation and professional accreditation for minority and Indigenous language programs in the universities and TAFEs of China and Australia (SA and NT).....	270
9.8 Further study and career pathways.....	270
9.8.1 Further study and career pathways for minority language programs in Chinese universities: major findings.....	270
9.8.2 Further study and career pathways for Indigenous language programs in Australian (SA and NT) universities and TAFEs: major findings.....	274
9.8.3 Discussion on further study and career pathways for minority and Indigenous language programs in the universities and TAFEs of China and Australia (SA and NT).....	276
9.9 Conclusion.....	278
Chapter 10 Conclusions and Recommendations.....	279
10.0 Introduction.....	279
10.1 The main features of language-in-education policy and practice in China and Australia (SA and NT).....	279

10.2 Recommendations for current language-in-education policy and practice in China and Australia (SA and NT).....	285
10.3 Minority and Indigenous language education in China and Australia (SA and NT): future prospects.....	292
10.4 Concluding Remarks.....	296
References	298
Appendices	319

List of Tables

Table 1.1: Australian Indigenous Language Program Categories.....	11
Table 2.1: Ethnic Groups in China.....	20
Table 2.2: Linguistic Classification of Minority Languages in China.....	21
Table 2.3: Use of Minority Languages in China.....	22
Table 2.4: Ethnic Minority Groups Locations in China and the Percentage of Hà n and Ethnic Minority Language Speakers in These Groups	25
Table 2.5: Language Policy Changes in Australia.....	35
Table 2.6: Indigenous Language Courses in Australia’s Tertiary Education.....	48
Table 3.1: Research Locations and Data Collection Dates	58
Table 3.2: Interviewees of the Study in China.....	59
Table 3.3: Interviewees of the Study in Australia.....	61
Table 4.1: Significant Chinese Universities Offering Ethnic Minority Language Programs and Courses.....	67
Table 4.2: Australian Universities Teaching Indigenous Languages.....	68
Table 4.3: Re-examination Accepting Minimum Scores for National Postgraduate Entrance Examination 2017.....	77
Table 4.4: Minority Language Education Categories at Tertiary Level in China.....	80
Table 4.5: Australian Qualification Type Summary.....	85
Table 4.6: L2 / FL Programs Offered in Universities.....	88
Table 4.7: Revival Language Programs Offered in Universities.....	90
Table 4.8: Australian TAFE Qualification Type Summary.....	92
Table 4.9: L2/FL Programs Offered in TAFEs.....	94
Table 4.10: Revival Language Programs Offered in TAFEs.....	94
Table 5.1: Teaching Staff Information of Department of Uyghur Language and Literature, Mí n z ú University of China.....	118
Table 5.2: Teaching Staff Information of Department of Uyghur Language and Literature, Northwest Mí n z ú University.....	119

Table 5.3: Type A Ethnic Minority Language Undergraduate Programs Taught in the Representative Universities.....	125
Table 5.4: Type A Language and Literature Programs.....	127
Table 5.5: Non-linguistic Minority Language Instruction Postgraduate Programs.....	129
Table 6.1: Admission Scheme List of Ethnic Minority Language Test of YMU.....	164
Table 6.2: 2019 Admission Plan for Minority Language and Literature (Linguistics/ Literature) Bachelor’s Program, MUC.....	165
Table 6.3: Type B Ethnic Minority Language Programs Taught in the Major Universities.....	169
Table 9.1: Participants in Current Ongoing Indigenous Language Programs Based on Field Study, NT and SA.....	235
Table 9.2: Social Status of Interviewees in 2016 and 2021 in China.....	271
Table 9.3: Social Status of Interviewees in 2017-2019 and 2021 in Australia.....	274
Table 10.1: The Main Features of Language-in-education Policy and Practice at Tertiary Level in China and Australia (SA and NT).....	279

List of Figures

Figure 1.1: Chinese Linguistic Groups.....	13
Figure 3.1: Educational Policy System for Ethnic Minority/Aboriginal Languages.....	50
Figure 3.2: Research Process Flowchart.....	54
Figure 3.3: Research Locations in China.....	57
Figure 3.4: Research Locations in Australia.....	57
Figure 9.1: Further Study and Career Pathway of Ethnic Minority language programs in China..	277
Figure 9.2: Further Study and Career Pathway of Indigenous Language in Australia.....	278

List of Abbreviations

ACEOs: Aboriginal Community Education Officers
AEP: Aboriginal and Torres Strait Islander Education Policy
AESIP: Aboriginal Education Strategic Initiatives Program
AIATSIS: Australian Institute of Aboriginal and Torres Strait Islander Studies
AnTEP: Anangu Tertiary Education Program
ANU: Australian National University
APY: Anangu Pitjantjatjara Yankunytjatjara
ASQA: Australian Skills Quality Authority
ATAR: Australian Tertiary Admission Rank
ATSI: Aboriginal and Torres Strait Islander
BIITE: Batchelor Institute of Indigenous Tertiary Education
CALL: Centre for Australian Languages and Linguistics
CAMHS: Child and Adolescent Mental Health Service
CDU: Charles Darwin University
CSU: Charles Sturt University
CU: Chifeng University
DFEEST: Department of Further Education, Employment, Science and Technology
DUCIER: David Unaipon College of Indigenous Education and Research
ESL: English as a Second Language
FECCA: Federation of Ethnic Communities' Councils of Australia
FL: Foreign Language
GMU: Guizhōu Mínzú University
GNUforN: Gānsù Normal University for Nationalities
GUforN: Guǎngxī University for Nationalities
HECS: Higher Education Contribution Scheme
HMC: Hohhot Mínzú College
IMNU: Inner Mongolia Normal University
IMU: Inner Mongolia University
IMUforN: Inner Mongolia University for Nationalities
ISSP: Indigenous Student Success Program
ITAS: Indigenous Tutorial Assistance Scheme
KU: Kashgar University
L1: First Language
L2: Second Language
LOTE: Language Other Than English
LRT: Limited Registration to Teach
MALCC: Muurrbay Aboriginal Language and Culture Co-operative
MCECDYA: Ministerial Council for Education, Early Childhood Development and Youth Affairs
MCEETYA: Ministerial Council of Education, Employment, Training and Youth Affairs
MHK: Mínzú Hàn Kǎo (Hàn language proficiency test for minority language native speakers)
MILE: Master of Indigenous Language Education
MSC: Modern Standard Chinese

MUC: Míngzú University of China
NALP: National Aboriginal Languages Project
NPEE: National Postgraduate Entrance Examination
NPL: National Policy on Languages
NSW: New South Wales
NT: Northern Territory
NUEE: National University Entrance Examination
NWMU: Northwest Míngzú University
PRC: The People's Republic of China
PTS: Preparatory Tertiary Success
QLD: Queensland
QNU: Qīnghǎi Nationalities (Míngzú) University
RL: Revival Language
RNLD: Resource Network for Linguistic Diversity
RTO: Registered Training Organisation
SA: South Australia
SAL: School of Australian Languages
SATAC: South Australian Tertiary Admissions Centre
SCMZU: South-Central Míngzú University
SICLE: Sydney Institute for Community Language Education
SMU: Sìchuān Míngzú University
SWMU: Southwest Míngzú University
TAFE: Technical and Further Education
TCSOL: Teaching Chinese to Speakers of Other Languages
TTMC: Tibetan Traditional Medical College
TU: Tibet University
UKM: Universiti Kebangsaan Malaysia
ULPA: University Language Portal Australia
UniMelb: The University of Melbourne
UniSA: University of South Australia
UofA: The University of Adelaide
UPP: University Preparatory Program
USYD: The University of Sydney
VET: Vocational Education and Training
WAALT: Western Australian Aboriginal Language Traineeship
WYAMP: Wirltu Yarlu Academic Mentoring Program
XAU: Xīngjiāng Agricultural University
XCU: Xīchāng University
XNU: Xīnjiāng Normal University
XU, Xīngjiāng University
XUofFE: Xīngjiāng University of Finance and Economics
YMU: Yúnnán Míngzú University
YNU: Yílí Normal University

Chapter 1

Introduction

1.0 Introductory background

I became interested in doing research into minority languages in both China and Australia in the following way: In 2010, I was doing my Masters in Linguistics at the National University of Malaysia (UKM). My roommate was a woman from Xīnjīang in China and for the first time I realized that not everyone in China gets to speak or keep their own native language. I also met my future husband in Malaysia for the first time, and his background was partly from Xīnjīang too. I started to hear many stories about minority languages in China and began to think about research in this area. I also became aware of my own situation, which I had previously just taken for granted: both my parents grew up speaking their own dialects but I was taught standard Mandarin at school and so missed out on the special character of not one but two different ways of communicating.

Back in China in 2014, a colleague of my husband's at a university in Sūzhōu, Jiāngsū Province was an Australian who had previously worked at Batchelor Institute of Indigenous Tertiary Education (BIITE) in the Northern Territory in Australia. He told fascinating stories about Indigenous peoples and languages in Australia. To me, it seemed as though minority Indigenous peoples in Australia were subject to the same loss of language as those in China. I started thinking about how to combine the two areas for a research project and that is the foundation of how this research came about.

Few other issues link or divide people and communities to the same extent as language (Chen & Gottlieb 2001: 1). A well-planned language policy acts as social glue, strengthening relational ties between different groups of people and boosting economic development. For example, in Singapore, while the biggest ethnic group is Chinese, accounting for about 75.9% of the total citizen population, there are two other main groups: Malay (15.1%) and Indian (7.4%) (Singapore Department of Statistics 2021). According to the country's constitution, Malay is the national language, however, English, Chinese, Malay, and Tamil are also official

languages in Singapore (and in fact English is the most widely spoken language). According to Liao (2011), because the majority of Singaporeans speak some of all these languages, the country is more competitive in many different regional labour markets. Some researchers even say that Singapore's economic miracle is founded on the ability of its people to communicate using these different languages, and this has attracted international investors to the area. From this, it can be seen how much benefit multilingual societies can gain, and also that the lack of attention to good language policy i.e. the preservation of minority languages and dialects could possibly not only lead to the loss of unique languages and customs, but also potential national unrest.

The study of language policy and planning is a relatively new branch of linguistics. Through a library database search, many related studies were found from the past few decades, however, in these studies there was little emphasis placed on minority and Indigenous language policy and praxis in tertiary education. It seems that academics had been more interested in focusing more on the dominant, most widespread spoken languages rather than on minority languages policy and praxis.

In an age of economic globalization, exposure to and connection between the overarching mainstream cultures has led to a dramatic decline in the use of Indigenous and Minority languages in both Australia and China. China's Languages Usage Survey Data (Steering Group Office 2006) shows that some minority groups such as Manchu, Shē, Hezhen, Gēlǎo, Huí and Tǔjiā have already been taken over by the mainstream Hà language-speaking majority (Hà Chinese is the official language of China; called Mandarin in English). The main reason for this is the national language educational policy of compulsory Mandarin education in all schools in China (since 1949). Among these six ethnic groups, the Manchu has suffered the greatest impact, with 99.99% of Manchu people now speaking Hà Chinese as their mother tongue and 0.01% speaking ethnic languages (i.e. only the older people of that group).

In Australia, English is overwhelmingly the dominant language. A 2006 census (Australia Bureau of Statistics 2009: 43) concluded that 83% of the population (aged 5 years and over) spoke English only at home. Half of the overseas-born population spoke English at home, with only 1% unable to communicate in English at all.

The People's Republic of China (PRC) is a multiethnic country consisting of the majority Hà̃n people plus 55 officially-recognized minority groups. According to statistics from China's 2010 Census (National Bureau of Statistics of China 2010), the total population of minority peoples is approximately 113.7 million, making up 8.49% of the total population. 60% of this minority population still uses their own language for ordinary community communication.

Approximately 129 languages are spoken by members of 56 ethnic groups (the 129 languages includes not only languages but also dialects spoken by these people) (Sun, Hu & Huang 2007). These languages are officially classified as being currently spoken in China. They are classified under a variety of language families including Sino-Tibetan, Turkic-Altaic, Indo-European, Austro-Asiatic and Austronesian (Sun, Hu & Huang 2007; Stites 1999; Tsung 2009: 12). Most ethnic peoples in China still speak their own languages. However, like the Manchu, these languages are under pressure by the mainstream language group (Han 2011: 33).

As the most widely distributed ethnic minority group, found in many locations in China, the Huí culture and language have experienced a unique process of development. Huí identity is based on the practice of Islam (Gladney 1998), and was first introduced during the Tang-Song (A.D. 618-1279) period through contact with western and central Asian Muslim merchants. Languages spoken by these merchants included Arabic and Persian as well as Chinese (Yang 2015). Because they have been assimilating into Chinese culture from ancient times the Huí people no longer have their own language. 99.66% speak Hà̃n Chinese fluently. However, 4.60% of Huí people also speak a minority language of another ethnic group, including Tibetan and Chinese Mongolian (Steering Group Office 2006; Gladney 1998).

In Australia, Indigenous people were the sole inhabitants of the land for at least 40,000 years prior to the arrival of European settlers some 230 years ago. Before this colonial period, there were over 250 languages spoken in Australia with many of these consisting of dialectal groups (Commonwealth of Australia 2020).

Now, after more than 200 years of colonization, many traditional indigenous languages and cultures have tragically disappeared (Kaplan & Baldauf 2003: 147). As of June 30th 2006, the Aboriginal and Torres Strait Islander population was estimated at 517,200, or 2.5% of the total Australian population (Australia Bureau of Statistics 2009: 7). In 2014, The National

Indigenous Language Survey Report 2 (NILS2) (Marmion, Obata & Troy 2014: 5) found that of over 250 Australian Indigenous languages, approximately 120 are still spoken. Of these, only 13 are considered 'strong' (i.e. all children in a community speak the language as their mother tongue). This figure is a decrease in the number of 'strong' languages (18) recorded by the NILS1 in 2005.

Approximately 100 languages are classified as critically endangered. However, 30 or more of these are seeing significant increases in use due to language programmes designed to encourage speakers. These programs have been set up in locations where people still have some connections or ties to these languages.

It is much harder to set up programs like this in towns and cities where everyone speaks English (apart from revival programs that are gaining in popularity). According to statistics, over 80% of Indigenous people living in Sydney, Melbourne, Brisbane and Hobart have non-Indigenous English speaking spouses or partners (Naessan, Monaghan & Mühlhäusler 2010). In cities too, young people are more likely to socialize with English speakers rather than speakers of their own first language. This contribute to the loss of first languages (Naessan, Monaghan & Mühlhäusler 2010: 102).

1.1 Objectives of the study

The objectives of this study are:

1. To investigate the features of ethnic minority and Indigenous language policy and practice at the tertiary education level in selected universities (and TAFEs) of China and Australia (South Australia and the Northern Territory).
2. To examine these policies and their implementation from the aspect of:
 - a. Access;
 - b. Personnel;
 - c. Curriculum;
 - d. Teaching methods and materials;
 - e. Resourcing;
 - f. Evaluation policy and professional accreditation;
 - g. and Further study and career pathways.

3. To provide general suggestions for the improvement of language policy and practice for those programs examined.

1.2 Research questions

This study attempts to answer the following questions:

1. What are the features of ethnic minority and Indigenous language policy and practice in selected universities (and TAFEs) of China and Australia (South Australia and Northern Territory)?
2. How do these programs (courses) carry out policy regarding:
 - a. Access;
 - b. Personnel;
 - c. Curriculum;
 - d. Teaching methods and materials;
 - e. Resourcing;
 - f. Evaluation policy and professional accreditation;
 - g. and Further study and career pathways;in selected universities TAFEs) of China and Australia (South Australia and the Northern Territory)?
3. Are there any effective ways to improve language-in-education policy and practice for the programs examined?

1.3 Definition of terms

1.3.1 Language-in-education policy and planning

1.3.1.1 Language policy

Language policy can be explicit or implicit. Explicit policy is also called official policy. This kind of policy is enacted by state authorities to regulate language use. For example, in the 1980s, with economic development and implementation of reform and opening-up policies, the Chinese central government decided to concentrate on promoting Mandarin as the country's

official language so that all citizens from the many different regions could communicate effectively. This policy has been strengthened by successive governments since 1949.

Implicit policy is practiced institutionally. For example, many countries such as the United States of America have never stated clearly that English is their official language, however it functions in this role in that country. Many educational language policies tend to be implicit because they result more from practice and usage rather than from official policy (Wiley, 2001:105). Singapore is a good example of this, as noted (Pg 1)

In the late 1980s, many linguists felt that national planning activities did not meet expectations (Spolsky, 2000: 66), and started to prefer the term ‘language policy’ in the way that Kaplan and Baldauf (1997: 3) have defined the term to mean a body of ideas, laws, regulations, rules and practices intended to achieve the planned language change in the society, group or system. Wardhaugh (2021: 378) says that language policy is one of the realizations of status planning (i.e., deciding the hierarchy of languages used officially) which has become part of modern nation building. This planning shows nationalistic feeling and aims to strengthen an awareness of national unity. To a large extent language policy very often serves nationalistic political and economic goals.

1.3.1.2 Language planning

The term ‘language planning’ has been given a range of definitions by different linguists. The definition most universally accepted is: ‘a deliberate effort to influence the function, structure, or acquisition of languages or language variety within a speech community’ (Kaplan & Baldauf, 1997: 30). As early as 1957, Uriel Weinrich proposed the terminology ‘language planning’ in a seminar held in Columbia University (Liu 2006: 55). Two years later, American-Norwegian scholar Einar Haugen in a 1957 seminar at Columbia University defined the concept this way: ‘...an activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community’ (Cooper 1989: 29). According to Weinstein (1980: 55) ‘language planning is a government authorized, long term, sustained, and conscious effort to alter a language function in a society for the purpose of solving communication problems’. In 1989, Cooper (1989: 204) gave language planning the more appropriate definition of ‘deliberate efforts to influence the behaviour of others with

respect to the acquisition, structure, or functional allocation of their language codes'. After fifty years of debate, contemporary academics have widely accepted the viewpoint that language planning is composed of corpus planning, status planning and language acquisition planning.

- **Corpus planning**

Cooper offers the concept that corpus planning refers to 'the creation of new forms, the modification of old ones, or the selection from alternative forms in a spoken or written code' (Cooper, 1989: 31). Corpus planning may include attempts to define or reform the standard language by changing and introducing new ways of spelling, pronunciation, and new vocabulary and grammar. It may also include orthography planning, involving the creation and reform of alphabets, syllabaries, and ideographic writing systems. According to these descriptions, both simplifying the Chinese characters and removing the gender bias in language belong to corpus planning.

- **Status planning**

Status planning has been linked to 'the official recognition which national governments attach to various languages, especially in the case of minority languages, and to authoritative attempts to extend or restrict language use in various contexts' (Cooper 1989: 32). Status planning concerns the relationship between languages rather than changes within them. It is also concerned with the position of different varieties of a single language. Deciding that a language is an official language and banning the use of a language used in a school are both instances of status planning.

Many countries in the world have more than one official language, e.g., Singapore and India. Others have only one official language. China is one of these countries. Although it is a multiracial country with many minority languages, it only has one official language. Speakers of all languages whether mainstream or minority often intuitively understand the status and value of their own languages in their respective countries. It is most often the case that the standard official language of any country is at the top of the hierarchy as far as language goes.

- **Language acquisition planning**

Language acquisition planning is about the teaching and use of language. The term was proposed by Cooper: ‘Language policy-making involves decisions concerning the teaching and use of language, and their careful formulation by those empowered to do so, for the guidance of others’ (Cooper 1989:31). He said that efforts to spread and promote the learning of a language are instances of acquisition planning. Language acquisition planning relates to the spread of a language.

In order to increase the number of speakers, languages need to be taught regardless of their status, and language teaching is an important way to do this (other languages, such as Kriol spoken widely in northern Australia, are now learnt because of the sheer number of people who speak them, i.e. children learn the language as their first language from their parents). A suitable language acquisition planning program should include sound teaching plans, well-designed teaching materials, efficient teaching methods and regular assessments.

1.3.1.3 The relationship of language policy, language planning, and Language-in-education policy and planning

Language planning and language policy are interrelated, and often abbreviated to LPLP i.e. language planning and policy. However, there are some slight differences between language planning and language policy. Cooper (1989: 99) stated that language planning is the aim of language policy. Baldauf proposed that language planning is the implementation of language policy. Kaplan and Baldauf described the relationship between language planning and language policy as planning practice following language policy.

Language policy consists of theory, law, regulations, rules and practice. It attempts to change language usage through language planning. Eastman (1983: 2) said, ‘language planning is the activity performed by people with the authority to make choices and policies regarding language. Language plans are then carried out once the target language or languages are identified. Formulating, codifying, elaborating, and implementing language policy are the major aspects that ensure the acceptability, practicality, and workability of a language plan.’

In 1989, Ingram (1989) defined language education policy and planning as government regulation to achieve the aims of language policy and planning through education systems. Paulston & Mclaughlin (1994) regarded language education planning as all the language

planning activities involved in the education process. Kaplan & Baldauf (1997) held that language education policy and planning is closely bound up with language teaching and learning. According to their research, the two areas of language education policy and planning are the result of both corpus and status planning, while acquisition planning is the motivation for language-in-education planning (Kaplan & Baldauf 2005). Kaplan & Baldauf (1997: 125) also point out that the implementation of language-in-education planning in any country should involve seven aspects: access, personnel, curriculum, methodology and materials, resourcing, community, and evaluation policy. The theory underlying this study is based on Kaplan and Baldauf's language-in-education planning model (see §3.1).

1.3.2 Ecolinguistics

The areas of Minority language policy and planning have long been contentious for multiracial countries, and China and Australia are no exception. Urbanization and economic globalization along with many other factors including political ideology have meant that minority and Indigenous languages in those countries have often been marginalized in favour of the dominant languages of those countries (Chinese and English respectively). This has resulted in an imbalance of the language ecology of those countries. The concept of language ecology was first proposed by Haugen (1972: 325) in the 1970s, when he argued that most language research focuses on phonology, grammar and lexicology with little emphasis on the social status or real, interwoven social functions of language (Haugen 2001: 57).

In the 1990s, Halliday further developed the idea of language ecology to say that, language expresses agent, experiencer and recipient in the form of grammatical structure: subject, predicate and object (Oupra 2009: 12). Meaning that every aspect of the language experience is important to the whole or end result. Based on Haugen and Halliday's concepts, Mühlhäusler proposed a comprehensive theory of ecolinguistics, saying that wider environmental factors should be taken into account and this should be based on the study of the interactions between languages and their native environments (Mühlhäusler 2003: 2). He also said that ecolinguistics should employ a more multidisciplinary approach.

1.3.3 Endangered languages

As with biological ecology, language ecology is sensitive to the slightest change and can be significantly imbalanced when interfered with. It is obvious that colonization and the dominance of mainstream languages have often destabilized and displaced fragile minority and Indigenous languages leaving them as broken systems. This kind of destabilisation is how many of these languages are pushed onto the path of becoming endangered.

Endangered languages are categorized as: 'In Trouble', 'Dying' or 'Extinct'. Currently, there are approximately 7102 known living languages in the world. 1531 of these are currently known as 'In Trouble' languages. These are languages that are still used by adult members of a community, but are not being effectively transmitted on to the younger generations. 916 other languages are categorized as 'Dying' languages. These languages cannot be transmitted to the next generation because the child-bearing generation is not able to speak them fluently (Lewis, Simons & Fennig 2015). If the situation does not improve for these 'In Trouble' and 'Dying' languages, they risk becoming 'Extinct' in the near future.

1.3.4 Language revival

For the purpose of resurrecting languages that are no-longer spoken, Zuckermann has developed the transdisciplinary field of revivalistics (Zuckermann 2020). His work has identified certain universal mechanisms that can be used for language reclamation. For example, when compared to intonation, discourse and other linguistic elements, vocabulary and conjugations are easier to revitalize (Zuckermann & Walsh 2011: 113). Revival linguistics aims to revise grammaticography (the art and craft of writing grammars) and lexicography, in order to make them more 'user-friendly' to Indigenous people for the purposes of language reclamation and to improve reading and writing competencies in the target language (Zuckermann, Shiori & Giovanni 2014). The revived languages, which have been 'dormant' for many years, will inevitably suffer from a lack of vocabulary and an inability to express contemporary concepts. Nowadays, it has become a new trend for various languages to create words in a variety of ways and from a variety of sources, and in the face of the onslaught of new words, the traditional method of word formation has been unable to keep up with language development requirements, and multi-sourced neologization has become an unavoidable part of social development (Yao 2021: 46). Zuckermann (2009: 63) argues that revivalists should denounce purism and embrace hybridization. He and some academics assume that any revived

Australian Indigenous language would eventually become a mixed language of Australian English, Aboriginal English, Creole, other Indigenous languages and the target Indigenous language (Zuckermann, Yao & Xu 2012: 72).

However, perspectives can differ widely between academics. Although Zuckermann argues for hybridization, Amery believes that in line with historical source materials authenticity and ‘correctness’ are more important for language reclamation (Amery 2013). There are also many other views about the basics of language revival technique.

The types of Indigenous languages programs in Australia, categorised by McKay (2011: 298-299) are shown in the following Table 1.1. Unfortunately, many language policy documents lack clear guidelines in terms of the different types of programs and their appropriateness for different situations.

Table 1.1 Australian Indigenous Language Program Categories

Australian Indigenous language framework categories	Defining characteristics	
Language Maintenance (First language maintenance)	all generations; fluent speakers	
Language Learning (Second language learning)	taught to non-native language speakers	
Language Revival (3 sub-categories—all involve children learning the language of their own heritage)	Language Revitalization	only older generation speakers left—children have some access to the language likely good passive
	Language Renewal	oral tradition but no fluent speakers—children have little access to the language
	Language Reclamation	no speakers or partial speakers—relying on historical sources to provide knowledge of the language
Language Awareness	non-speakers learning about the languages where it is not possible to learn and use the language—no reliable sources	

1.3.5 Languages of China

The languages of China are classified under five language families, i.e. Sino-Tibetan, Turkic-Altai, Indo-European, Austro-Asiatic and Austronesian (Sun, Hu & Huang 2007). Conventionally, languages of China are broadly divided into two main categories: Hà languages (or Sinitic languages) and ethnic minority languages (see Figure 1.1). The Hà group of languages are traditionally divided into seven uniquely distinct dialect areas (Sun, Hu & Huang 2007: 3-13). They are:

- The Guān (or Mandarin, or Northern Chinese) dialects spoken as a native language across most of northern and southwestern China. These can be further classified into several subgroups (Kurpaska 2010), including: Northeastern Guān, Běijīng Guān, Jílǔ Guān, Jiāoliáo Guān, Central Plains Guān, Lányín Guān, Lower Yangtze Guān, and Southwestern Guān. There are also other unclassified Guān dialects spoken in isolated pockets across southeastern China, including Nánping in Fújiàn and Dōngfāng in Hǎinán.
- Wú dialects spoken in southern Jiāngsū (including Shànghǎi), southeastern Ānhuī, and in Zhèjiāng.
- Gàn dialects are spoken in Jiāngxī, southern Ānhuī, and southeastern Húběi.
- Xiāng dialects are spoken in the greater part of Húnán.
- Southern and Northern Mǐn dialects are spoken in Fújiàn, southern Zhèjiāng, northeastern Guǎngdōng, on Hǎinán Island, and they are the first language of 90% of the population of Táiwān. Southern Mǐn dialects are also the predominant dialects spoken in the Chinese communities of Singapore and Malaysia.
- Hakka dialects are spoken in scattered areas across Guǎngxī and northern Guǎngdōng.
- Yuè (or Cantonese) dialects are spoken in southeastern Guǎngxī and throughout Guǎngdōng, including Guǎngzhōu and Hong Kong.

The classification of Chinese minority languages is elaborated in §2.2.

Figure 1.1 Chinese Linguistic Groups

Chinese Linguistic Groups



719/66 (545114) 9/90

Source: Young 1987: 4

1.3.6 Languages in Australia

There are three general language groups are spoken in Australia: English, Immigrant languages, and Aboriginal and Torres Strait Islander languages. English is by far the most commonly

spoken language and has been entrenched as the de facto national language since European settlement.

According to the 2016 Australian Census, English is the only language spoken in the homes of close to 73% of the population. The most common immigrant languages spoken at home are Mandarin (2.5%), Arabic (1.4%), Cantonese (1.2%), Vietnamese (1.2%), Italian (1.2%), Greek (1%), Hindi (0.7%), Bangla (0.6%), Spanish (0.6%), Punjabi (0.6). Approximately 10% of Aboriginal and Torres Strait Islander people reported speaking an Indigenous language at home in the 2016 Census and of the 63,800 Aboriginal and Torres Strait Islander people who spoke an Indigenous language at home, 85% reported speaking English well or very well.

Of the 150 Australian Indigenous languages spoken at home in 2016, the five most widely reported language groups were the Arnhem language groups including the Daly river region (16.1%), Torres Strait Island (11.7%), Western Desert (11.1%), Yolŋu Matha (10.6%), and Arandic (7.3%).

1.4 Significance and rationale of the study

Significance of the study

Since ancient times, people have been fighting over language, with dominant groups often winning the right to have their languages used in the mainstream. These days, now that we know so much about the devastating impact of the loss of native language on minority peoples, well-designed minority language planning should be automatically included in education policy everywhere. Ensuring this would mean that a country (any country) understood fully the meaning of inclusiveness and the importance of language and culture to a person's (any person's) identity and wellbeing. Our languages are the way we express our cultural understanding and represent the totality of a culture of any community and it is good to see that there is a growing awareness of the importance of minority and Indigenous languages, and that there is more emphasis on learning and practicing these languages in schools.

For the purposes of this study, the most relevant literature available, found in both print and digital formats in the University of Adelaide (UofA) library, were:

- ‘Aboriginal language habitat in research and tertiary Education’ (Amery 2008),
- ‘Minority language use and cultural development international comparison of policy and law’ (Li &Ma 2008),
- ‘Re-awakening languages. Theory and practice in the revitalization of Australia’s Indigenous languages’ (Hobson, Lowe, Poetsch, & Walsh, 2010)
- ‘Rekindling warm embers: teaching indigenous language in the tertiary Sector’ (Gale 2011),
- ‘Teaching Indigenous languages at universities’ (Giacon & Simpson 2021),
- ‘China’s assimilationist language policy—the impact on Indigenous/minority literacy and social harmony’ (Gulbahar & Gerard 2012),
- ‘Teaching minority Indigenous languages at universities’ (Simpson 2014),
- ‘Nintiringanyi: national Aboriginal and Torres Strait Islander languages teaching and employment strategy’ (First Languages Australia 2018), and
- ‘How Universities Can Strengthen Australian Indigenous Languages’ (Giacon 2020)

Throughout the research, it can be seen that language policy along with its practice may sometimes result in contradictions i.e. with the best of intentions there can still be a negative outcome. Studying the features of minority and Indigenous languages via education policy and practice, and exploring their implementation in universities, has given me a comprehensive understanding of both the current situation of minority and Indigenous languages in tertiary education and the thoughts and attitudes of lecturers and students in universities in both China and Australia who teach these courses.

Both China and Australia are multiracial and multi-religious nations. Although they are vastly different politically, comparative insights may still be drawn from each other. The universities involved in this research are located in major cities in both countries. Minority and Indigenous people who live or study in these places have usually been assimilated into the local culture and speak the mainstream language.

However, many minority and Indigenous people who still speak their traditional native languages and are capable of transmitting them to the following generations are not

willing to study or live in big cities which means, obviously, that these communities should become the real hub of preserving Indigenous languages instead of the larger cities and universities.

Rationale of the study

This study explores and assesses the appropriateness of language-in-education policy and educational practice in tertiary education in China and Australia, and puts forth proposals for their improvement. It also wishes to be of significance to the policymakers, curriculum designers and relevant government authorities in both countries who may potentially use the study to refine their work for the benefit of all stakeholders.

The selection of the two countries is primarily for the reasons of accessibility, which I have personal and professional connections and easy access to institutions, teachers, academics, and students to collect first-hand reliable data. Although the two countries are different in many ways, there is still much to be learned from a comparison. Indigenous language educational policy in Australia has gone through phases of ‘Tolerant’, ‘Rejecting’, and ‘Accepting even Fostering’ (§ 2.6). Unfortunately, the majority of Indigenous languages that have undergone the ‘Rejecting’ phase have lost their vitality permanently, and are unlikely to resile through the current language revival activities. Ethnic minority language educational policy in China has progressed from the phase of ‘Support and Development’ to the current phase of ‘Tolerant but Restrictive’. Through comparative studies, it is hoped that the two countries will be able to ‘take the cream, discard the dross’ (to learn from each other’s strengths, to reflect each other’s mistakes, and to avoid repeating the mistakes). This study may be useful as a source of reference for readers who are facing similar issues in Indigenous and minority language-in-education policy and practice at the tertiary level.

Also, this study expands on Kaplan and Baldauf’s framework of language-in-education policy, developing a more appropriate context for research on language policy and practice in higher education. It may also serve as a useful source of reference for those who are interested in studying language-in-education policy and practice at the tertiary level.

1.5 Scope of the study

The focus of this work is the study of minority and Indigenous language education policy and praxis at tertiary level. This includes undergraduate and postgraduate education in both China and Australia and vocational education (TAFE) in Australia, particularly South Australia and the Northern Territory.

This research is based on an interview process that: (1) 43 students and academics in China; (2) 15 students and academics in Australia, took part in. The interviews took place in 2016-2021, so the scope of the research is limited to this time period.

The scope of the research is also limited to the particular institutions taking part in the study. In China, they were universities located in Běijīng, Gānsù, Sìchuān, and Yúnnán provinces. In Australia, they were universities and TAFEs located in South Australia and the Northern Territory.

1.6 Organisation of the thesis

This thesis is organized into a total of ten chapters. Chapter 1 introduces the background and significance of the study, and presents research objectives and questions. Chapter 2 reviews the relevant literature, and the research gap within which this thesis is located. Chapter 3 outlines the research methodology, and specifies design, methods of data collection and the analytical framework for investigation. Chapter 4 presents an overview of the ethnic minority Indigenous language educational policies and programs at tertiary level in both China and Australia. Chapters 5 to 8 present research findings of both the Chinese and Australian studies, with Chapters 5 and 6 dealing with the implementation of ethnic minority language-in-education policy in Chinese universities, and Chapters 7 and 8 dealing with the implementation of Australian Indigenous language-in-education policy. Chapter 9 discusses and compares the research findings in both countries. Chapter 10 is a summary of the research findings and identifies omissions and problems to do with the implementation of ethnic minority and Indigenous language-in-education policy and planning in both countries. Recommendations are then proposed.

1.7 Limitations of the study

I was unable to interview all the subjects I planned to because of time limitations and the distances involved. As the fieldwork has been entirely self-funded, I have also been restricted financially into what I was and was not able to accomplish. I originally intended to observe more language courses but one course was exorbitantly expensive and another was cancelled.

Chapter 2

Literature Review

2.0 Introduction

Minority and Indigenous language education has always been a topic of concern within multiracial and multilingual countries with policy and practice changing according to many factors, including politics, educational theory and the changing awareness of communities in general. Although there has been some progress, there is still a lot to do.

This literature review is a broad underpinning for resources used in language policy and practice in tertiary education in China and Australia. It is a general overview and not meant to be comprehensive, but to offer a window onto policy and practice in minority and Indigenous language education in both those countries.

2.1 The use of minority and Indigenous languages in education systems

Generally, minority languages used in education systems are classified into three types: transitional, language-shelter and immersion programs (Mikes 1986: 20). Transitional programs use the mother tongue for most subjects while also teaching the dominant language. When the child has mastered the dominant language, it is then used as the main medium of instruction. Language-shelter programs use the mother tongue as the medium of instruction throughout the schooling years. Immersion programs use the dominant language from the beginning of the education process to the end.

Churchill (1986: 120-123) classified minority educational language policy development processes into six stages: Stage 1: Learning deficit. The objective here is to help minority students use the mainstream language competently. Stage 2: Socially-linked learning deficit. The objective here is to help minority peoples integrate into the mainstream group. Stage 3: Learning deficit due to cultural / social differences. This is about the acknowledgement of cultural differences and respect for the culture of sub-groups by schools and teachers. Stage

4: Learning deficit due to mother tongue deprivation. The objective here is the development of minority cultural and language capabilities. Stage 5: Private use language maintenance. At this stage, minority group members are generally expected to use the mainstream language for most activities, with the use of individual language and culture reserved for private occasions. Stage 6: Language equality. Individuals have the right and the opportunity to engage in social and cultural activities involving both their mother tongue and the mainstream language.

Churchill concluded that only a very limited number of countries are at stage 6 (e.g., Finland, Belgium and Switzerland). China and Australia have mixed results depending on the location program, etc.

2.2 Ethnic minority languages in China

Based on the data of the 2010 Chinese Population Census, the majority, Han population accounts for 91.5% of the total population. The minority population is approximately 113.7 million, representing 8.4% of the country's total population (see Table 2.1). 60% of these Chinese minorities use their own languages. There are approximately 129 languages still spoken in China (Sun, Hu & Huang 2007). These languages can be classified into five distinct language families: Sino-Tibetan, Altaic, Indo-European, Austro-Asiatic and Austronesian (Sun, Hu & Huang 2007: 30; Stites 1999; Tsung 2009: 12) (see Table 2.2).

Table 2.1 Ethnic Groups in China

Ethnic group	Population	Ethnic group	Population
Hàn	1220844520	Tǔ	289565
Zhuàng	16926381	Mulam	216257
Huí	10586087	Xibe	190481
Manchu	10387958	Kirgiz	186708
Uyghur	10069346	Jǐngpō	147828
Miáo	9426007	Daur	131992
Yí	8714393	Salar	130607
Tǔjiā	8353912	Blang	119639
Tibetan	6282187	Máonán	101192
Mongol	5981840	Tajik	51069
Dòng	2879974	Primi	42861
Bùyī	2870034	Āchāng	39555
Yáo	2796003	Nù	37523

Ethnic group	Population	Ethnic group	Population
Bái	1933510	Ewenki	30875
Korean	1830929	Gin	28199
Hāní	1660932	Jino	23143
Lí	1463064	Defang	20556
Kazakh	1462588	Bonan	20074
Dǎi	1261311	Russian	15393
Shē	708651	Yugur	14378
Lisù	702839	Uzbek	10569
Dōngxiāng	621500	Monba	10561
Gēlǎo	550746	Oroqen	8659
Lāhù	485966	Derung	6930
Wǎ	429709	Hezhen	5354
Shuǐ	411847	Gāoshān	4009
Nàxī	326295	Lhoba	3682
Qiāng	309576	Tatar	3556
		Undefined ethnic groups	640101

(2010 Census)

Table 2.2 Linguistic Classification of Minority Languages in China

Language families	Language branch	Ethnic groups	Locations of speakers
Sino-Tibetan	Tibetan-Burmese	Āchāng, Bái, Derung, Jǐngpō, Jino, Hāní, Lāhù, Lhoba, Lisù, Monba, Nàxī, Nù, Primi, Qiāng, Shē, Tibetan, Tǔjiā, Yí	South and Southwest
	Kam-Thai	Bùyī, Dǎi, Dòng, Gēlǎo, Lí, Máonán Mulam, Shuǐ, Zhuàng	
	Miáo-Yáo	Miáo, Yáo	
Altaic	Turkic	Kazakh, Kirgiz, Salar, Tatar, Uyghur, Uzbek, Western Yugur	North, Northeast and Northwest
	Mongolian	Bonan, Daur, Dōngxiāng, Mongol, Tǔ, Eastern Yugur	
Indo-European	Tungusic	Ewenki, Hezhen, Korean, Manchu, Oroqen, Xibe, Tajik, Russian	Northwest
Austro-Asiatic		Blang, Déáng, Gin, Wǎ	South
Austronesian		Gāoshān	Táiwān

(Sun, Hu & Huang 2007; Stites 1999; Tsung 2009: 12)

The use of minority languages in China can be broadly categorized into three groups (Daobu 1998) (see Table 2.3):

1. Minorities such as Mongols, Tibetans, Uyghurs, Kazakhs and Koreans, with populations of over one million. These groups use their languages not only within their

families, and communities, but also within their own sociocultural sphere, e.g. in politics, education, and the economy, etc. In China's autonomous regions, minority languages and mainstream Han are used bilingually for all official business, and for all the various forms of media, i.e. publishing, press, radio, television. They are also both used in education systems throughout primary school (ages 6-12), junior middle school (ages 13-16), senior middle school (ages 17-19) and university.

2. Some minorities, such as the Zhuàng, Yí, Dǎi, Lìsù, Lāhù and Jǐngpō, remain in ethnic enclaves where their languages are used mostly within families and communities. These languages are expressed orthographically by either traditional or newly-devised scripts. However, there is extensive dialectal variation amongst these languages. Although these languages are used at home and in the community, they are mainly oral with important document translations done only for political purposes. This means that these languages are not as widely used as Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh and Chinese Korean. These children are taught in Hà (Mandarin) at school and their native language can only be studied as an elective subject.

3. Although over half of China's minority groups use their mother tongue in everyday life, this is not true for all members of any particular group. Other languages, mainly Hà are used in the wider political, economic, social and education spheres. This is the situation for three quarters of the total population of China. For example, the Bonans and Oroqens use Hà Chinese, and most Uzbeks and Tatars use Uyghur or Kazakh in formal interactions in their communities.

Table 2.3 Use of Minority Languages in China

Minority Groups	Language Use Range	Language Use in School	Language Use Channel
Mongol, Tibetan, Uyghur, Kazakh, Korean	Families, neighborhoods, relatives, within own sociocultural sphere, politics, education, economy and other sectors	Comprehensive language leaning from primary school to university	Various forms of media: publishing, press, radio, television, literature and art industries

Zhuàng, Yí, Dǎi, Lìsù, Lāhù and Jǐngpō	Families, neighborhoods, relatives, the use of languages are limited to oral communication and few important document translations conducted for political purposes	Foundation language learning from primary school to university	Traditional or newly-devised scripts
Over half of China's minority groups (e.g., Bonans and Oroqens use Hàn language, and most Uzbeks and Tatars use Uyghur or Kazakh in political life, education and market places)	Using only their mother tongues in daily life; using other languages (mainly Chinese or other minority languages) in political life, education and market places	For the purpose of academic research (Zhu 2003)	Oral communication within families, neighborhoods, and relatives; No scripts or lost scripts

2.3 Ethnic minority language policy and planning in China

After the establishment of the People's Republic of China in 1949, the Chinese government started to classify ethnic groups. In 1954, information collected by the government showed hundreds of different ethnic names in use (Ramsey 1987). Further identification, gave 45 minority groups recognition in 1956, 51 by 1959 and 53 by 1963. As of 1981, 55 minority nationalities have been given official recognition (Ramsey 1987: 163). The majority of these groups use their own native languages with the exception of Manchu, Shē, Hezhen, Gēlǎo, Huí and Tǔjiā (amongst others) (Liu 1991: 48; Sun, Hu & Huang 2007: 30).

The latter have been more or less assimilated into the Hàn culture and the use of the Hàn language after centuries of interacting with the dominant culture. The Manchu suffered the greatest impact from the dominant Hàn culture with 99.99% of Manchu people now speaking a Hàn Chinese language and only 0.01% still speaking an ethnic language (this includes minority languages still spoken that are not the mother tongue) (see Table 2.4).

Some groups use the language of other minority groups due to the impact of language shift (i.e. the language of the most dominant of the minority groups in a particular area will have more speakers). For example, most Uzbek people speak the Uyghur language as their first language (Liu 1991: 48), and many Tartars (from Xīnjiāng) cannot speak their ethnic language at all, instead speaking Uyghur or Kazakh as a first language (Sun, Hu & Huang 2007: 1625).

The development of the Huí people (Muslim people in China) is distinct from other ethnic groups with a history that can be traced back to the seventh century. At the time, Táng-

dynasty historians documented the presence of large groups of Persian and Arabic Muslim merchants in southeast coastal communities within Guǎngzhōu (Guǎngdōng), Xiàmén (Fújiàn) and Quánzhōu (Fújiàn). These people often settled in these places and intermarried with local people, and their descendants are called the Huí (Gladney 1996). This group is of varied ancestry. Along with the merchants, many others are from Central Asian Muslim countries and came to China during a period of mass-migration during the Yuán-dynasty (Gladney 1996). After so many centuries of assimilation the Huí people are ethnically and linguistically similar to Hàn Chinese with the exception of the practice of Islam (Esposito 1999: 443-444).

Before the 1950s, minority language surveys and studies in China had been haphazard. However, some linguists took it upon themselves to study minority languages in remote minority nationality regions, sometimes at great personal risk (Sun, Hu & Huang 2007: 16). After this time, the new Chinese government formulated guidelines and policies to maintain minority languages and launched a series of investigations into minority languages under the guidance of Soviet experts. The purposes of these investigations were: (1) the development of writing systems for languages that had never been written down using the Roman alphabet and the use of the alphabet to convert scripts traditionally written in pictographs; (2) scientific research into the spoken languages; and (3) the training of language cadres (Gladney 1996:162).

As minority ethnic groups were widely distributed throughout China there were many difficulties for these investigations. In the 1950s seven research teams were allocated to this investigative work, based on minority language collection classifications and geographic locations (A report on the preparation of minority languages institute 1956). Each team was classified as follows: Team One: investigating the Zhuàng, Bùyī, Dòng, Shuǐ, Lí and related languages; Team Two: investigating the Miáo, Yáo and related languages; Team Three: investigating the Dǎi, Lisù, Jǐngpō, Lāhù, Hāní, Wǎ, Bái, Nàxī, Derung, Āchāng, Blang, Déáng and their respective dialects; Team Four: investigating the Yí languages and dialects, studying the Tǔjiā script and developing a new Yí script; Team Five: investigating the Mongolian, Daur, Dōngxiāng, Tǔ, Bonan and other related languages and dialects, amending the Mongolian script and designing Daur and Tǔ scripts; Team Six: investigating the Uyghur, Kazakh, Kirgiz, Uzbek, Tatar and Tajik languages and proposing suggestions for the development of Yugur and Salar scripts; Lastly, Team Seven: investigating the Tibetan, Qiāng, Primi and Jiāróng languages. Further investigations were conducted in the 1980s into the more obscure languages including the Monba (Tibetan language), Lhoba (Tibetan language), Ersu (Tibetan language), Namuzi

(Tibetan language), Muya (Tibetan language), Amis (Gāoshān language, only spoken in Táiwān) and Páiwān (Gāoshān language, only spoken in Táiwān) languages. These investigations were conducted in conjunction with sociolinguistic research. An example of this is the research into minority language and script usage, bilingualism in communities, endangered languages, etc. (Sun, Hu & Huang 2007: 26-27). After the 1980s, research into minority languages and dialects became widespread (Sun, Hu & Huang 2007: 28).

Table 2.4 Ethnic Minority Group Locations in China and the Percentage of Hàn and Ethnic Minority Language Speakers in These Groups

Ethnic group	Han Chinese	Ethnic language	location
Manchu	99.99%	0.01%	North
Shē	99.99%	0.20%	South: Fújiàn
Hezhen	99.99%	2.67%	North: Hēilóngjiāng
Gēlǎo	99.87%	1.46%	South: Guìzhōu
Huí	99.66%	4.60%	All over in China
Tǔjiā	99.39%	6.63%	South: Húnán
Russian	99.27%	49.51%	North: Xīnjiāng
Bonan	99.11%	49.25%	North: Gānsù
Āchāng	98.75%	86.15%	South: Yúnnán
Qiāng	98.61%	14.66%	South: Sichuān
Oroqen	98.58%	59.72%	North: Hēilóngjiāng, Inner Mongolia
Yugur	98.14%	64.26%	North: Gānsù
Gin	97.72%	93.37%	South: Guǎngxī
Lí	95.51%	89.18%	South: Hǎinán
Bùyī	94.55%	50.33%	South: Guìzhōu
Daur	92.50%	87.13%	North: Inner Mongolia, Hēilóngjiāng
Miáo	92.12%	59.70%	South: Guìzhōu, Húnán, Húběi
Jīngpō	92.09%	97.50%	South: Yúnnán
Déáng	89.65%	99.90%	South: Yúnnán
Yáo	89.47%	74.90%	South: Guǎngxī, Húnán
Xibe	89.36%	93.87%	North: Liáoníng, Xīnjiāng
Dòng	89.04%	57.27%	South: Guìzhōu
Dǎi	88.58%	98.28%	South: Yúnnán
Máonán	88.03%	47.53%	South: Guǎngxī
Wǎ	87.24%	99.26%	South: Yúnnán
Primi	86.81%	97.77%	South: Yúnnán
Mulam	86.26%	91.23%	South: Guǎngxī
Dōngxiāng	85.70%	71.05%	North: Gānsù
Korean	84.11%	93.99%	North: Jílín, Hēilóngjiāng, Liáoníng, Inner Mongolia
Bái	83.54%	91.37%	South: Yúnnán
Jino	81.95%	96.86%	South: Yúnnán
Lāhù	81.46%	94.85%	South: Yúnnán
Yí	81.43%	69.07%	South: Yúnnán, Sichuān, Guìzhōu
Nàxī	80.45%	98.34%	South: Yúnnán
Zhuàng	79.99%	86.16%	South: Guǎngxī
Ewenki	78.67%	94.23%	North: Inner Mongolia, Hēilóngjiāng
Blang	77.94%	96.93%	South: Yúnnán

Ethnic group	Han Chinese	Ethnic language	location
Salar	73.95%	62.41%	North: Qīnghǎi
Mongol	71.83%	75.52%	North: Inner Mongolia
Lisù	71.18%	98.72%	South: Yúnnán
Hāní	68.28%	94.61%	South: Yúnnán
Nù	60.27%	98.19%	South: Yúnnán
Tǔ	59.58%	84.02%	North: Qīnghǎi
Shuǐ	58.67%	90.77%	South: Guìzhōu
Tibetan	51.87%	90.40%	Tibet
Derung	48.12%	95.79%	South: Yúnnán
Tatar	43.25%	98.96%	North: Xīnjiāng
Kazakh	42.37%	99.08%	North: Xīnjiāng
Lhoba	35.43%	89.74%	Tibet
Uyghur	19.88%	99.74%	North: Xīnjiāng
Uzbek	16.09%	98.12%	North: Xīnjiāng
Monba	13.22%	97.52%	Tibet
Kirgiz	12.21%	98.28%	North: Xīnjiāng
Tajik	6.60%	99.75%	North: Xīnjiāng

(China's Languages Usage Survey Data 2006: 125-126; Ramsey 1987: 164-165; Sun, Hu & Huang 2007)

The Chinese government has taken some policy measures to protect minority languages. These include:

Taken from Article 4, Chapter I General Principles of the Constitution of the People's Republic of China (Full text after amendment on 14th March, 2004):

All nationalities shall have the freedom to use and develop their own spoken and written languages and to preserve and express their own customs.

The Law on the Standard Spoken and Written Chinese Language of the People's Republic of China (Adopted at the 18th Meeting of the Standing Committee of the Ninth National People's Congress of the People's Republic of China on 31st October 2000, issued through Order No. 37 of the President of the People's Republic of China on 31st October, 2000, and effective as of 1st January, 2001), Article 8:

All ethnic groups shall have the freedom to use and develop their own spoken and written languages.

The spoken and written languages of ethnic minorities shall be used in accordance with the relevant provisions of the Constitution, the Law on Regional National Autonomy and other relevant laws.

The Law of the People's Republic of China on Regional National Autonomy (Adopted at the Second Session of the Sixth National People's Congress, issued through Order

No.13 of the President of the People's Republic of China on 31st May, 1984, and effective as of 1st October, 1984):

Article 10: Self-governing entities of national autonomous areas shall guarantee ethnic groups the freedom to use and develop their own spoken and written languages and the freedom to preserve and express their own folklore and customs.

Article 21: While carrying out their mission, self-governing entities of national autonomous area shall, in accordance with the regulations, use one or several languages commonly used in the particular location. Where several languages are commonly used for the performance of such functions, the language of the nationality exercising regional autonomy shall be used as the main language.

Article 36: In accordance with state education guidelines and taking into account the relevant stipulations of the law, self-governing entities of ethnic autonomous areas shall formulate plans for the development of education in these areas, including the establishment of various kinds of schools at different levels, and the kinds of educational systems, forms, curricula, languages used in instruction and enrolment procedures.

Article 37: Self-governing entities of ethnic autonomous areas shall independently develop education programs to eliminate illiteracy, set up various kinds of schools, carry out compulsory primary education, develop secondary education and establish special schools for the training of teachers in these areas and secondary technical schools, vocational schools and institutes to train specialized personnel from these ethnic groups.

Self-governing entities of ethnic autonomous areas may also set up public primary schools and secondary schools, mainly boarding schools and schools providing subsidies, in pastoral areas and economically disadvantaged, sparsely populated areas inhabited by ethnic groups.

Where most of the students come from ethnic groups, schools should, whenever possible, use textbooks in the particular ethnic language and use these languages as the medium of instruction. Classes for the teaching of Chinese (the Han language) shall be available for senior grades of primary schools or from the beginning of secondary schools to ensure everyone has sound Putonghua (Mandarin) skills.

Article 49: Self-governing entities of ethnic autonomous areas shall persuade and encourage cadres of the various nationalities to learn each other's spoken and written languages. Cadres of Han nationality should learn the spoken and written languages of the local people. While learning and using their own spoken and written languages, cadres should also learn Putonghua and the written Chinese (Han) language commonly used throughout the country.

Awards should be given to state functionaries in national autonomous areas who are able to skillfully use two or more of the spoken or written languages commonly used in their locality.

Article 65: At higher levels state entities shall help ethnic areas speed up the development of education and raise the educational, scientific and cultural levels of these peoples.

The state shall set up institutes and other institutions of higher education, for ethnic minority peoples with ethnically-oriented classes and preparatory classes only enrolling students from those ethnic backgrounds. Preferred enrolment and preferred job assignment may also be introduced in favour of ethnic minority peoples. For enrolment, higher education institutions and secondary technical schools shall set appropriate standards and requirements for the admission of students from minority nationalities in keeping with their educational background.

The following points 1–8 are a summary of minority language policies include the eight key aspects (Daobu 1998; The Constitution of the People’s Republic of China; The Education Law of the People’s Republic of China; The Law of the People’s Republic of China on Regional National Autonomy):

1. Government entities in autonomous regions use one or more local languages for all official duties with both Chinese and minority languages used for all official documents. Translation services are provided for meetings and many service organizations conduct business in the ethnic language. Citizens can use their own languages in any court or litigation process. Both Chinese and minority languages should be used on stamps, plaques, emblems of government organizations, social groups, enterprises and institutions.
2. Important meetings, such as the annual National People’s Congress, The National Congress of the Communist Party and The Chinese People’s Political Consultative Conference provide both documents and simultaneous interpretations in Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh, Chinese Korean, Yi and Zhuàng for delegates of those language groups. Voting papers and ballots for these meetings also use both the minority and Han languages.
3. Textbooks and the language of instruction for ethnic language speakers, particularly in major universities, which mainly recruit students of ethnically diverse backgrounds, should be in the particular language being taught. Bilingual education also begins from the lower levels of primary school to ensure everyone speaks standard Mandarin.

4. The state supports translation into the minority language for the purposes of publishing, etc. To this end a series of minority language translation agencies, publishers and printing houses have been established at all levels of Government.
5. The state supports the broadcasting of news, current affairs, etc. and film and television services in the minority languages. China National Radio and many local radio stations broadcast programs in minority languages. Many films are also dubbed into minority languages and Television stations in Inner Mongolia, Xīnjiāng, Tibet and Yánbiān have established various channels for programs in minority languages.
6. The state supports minority writers writing in their minority languages, and minority artists performing in their minority languages.
7. The state promotes the learning of each other's languages by local cadres. This is especially important in multi-national, multi-lingual and multi-cultural China, where cadres must satisfy the needs of many different people places and circumstances. It is believed that encouraging cadres to learn each other's languages will not only satisfy some of the developmental needs of minorities, but also assist in the establishment and development of the socialist market economy. It is obvious that Han cadres working in minority areas can be much more efficient if they understand the language feelings and wishes of local minorities and are able to effectively communicate with them.
8. No one is forced to learn a particular language. With China's complex language environment, i.e. different races may use different languages; the same race may use languages differently in different regions, and the many different tribes and classes etc. In order to encourage the freedom of language use, China's language policy planning encompasses the principle of voluntary usage to fully guarantee the rights of individuals.

Language policy planning is promoted through a combination of administrative and educational methods under the leadership of the Chinese Communist Party and the Chinese Government. In research development processes, linguists, language workers and academics work together with a wide range of cadres and members of the public to formulate current Chinese language policies.

2.4 Ethnic minority language-in-education policy and planning in China

Qingxia Dai, a well-respected Chinese linguist, divided minority language education in the PRC into two types: one using Chinese as the medium of instruction throughout primary and tertiary education; the other using the bilingual language platform, based on both the mother-tongue and Chinese (Dai 2007: 62). The former applies to the following:

- A. Minority groups which do not have their own written languages. e.g., Huí, Yáo, Tǔjiǎ, Lí, Shē, Gāoshān, Dōngxiāng, Tǔ, Gēlǎo, Qiāng, Blang, Salar, Máonán, Mulam, Āchāng, Primi, Nù, Déáng, Bonan, Yugur, Derung and Jino.
- B. Minority groups that have their own written languages, but which are not widely used, e.g. the Dōngbā and Gēbā characters of the Nàxī nationality and Shuǐ characters of the Shuǐ nationality. The Chinese government has helped Zhuàng, Dòng, Hāní and Miáo to create or reform their scripts, however, they are not used very much.
- C. Mixed ethnic habitations. Students of different ethnic groups study in the same school, with the Hàn language as the language of instruction (Dai 2007: 62).

The latter grouping can be categorized into three types (Zhu 2003):

1. General bilingual education. This aims to have students grasp both the ethnic minority language and the Hàn language in line with their educational levels according to regional and ethnic conditions. There are four modes involved:

Mode 1: Mother tongue priority bilingual teaching, where Hàn is only used in Hàn language courses, e.g. most of the Uyghur and Kazakh schools within Xīnjiāng province.

Mode 2: The mother tongue and Chinese have equal status in teaching, e.g. some Korean schools in northeastern China as well as some Chinese Mongolian, Uyghur, Chinese Kazakh, Chinese Kyrgyz, Xibe and Russian schools in northwestern China and Yí schools in Sīchuān province.

Mode 3: The pagoda mode, offering ethnic minority language courses in addition to Chinese courses from years 1 through 6 in primary schools, but with the minority

languages courses tapering off gradually, e.g. some Dǎi, Lìsù and Jǐngpō schools in Yúnnán province.

Mode 4: The three-stage mode. This mode uses a minority language as the medium of instruction in years 1 (age 6) and 2 (age 7); then bilingual teaching in years 3 (age 8) and 4 (age 9). Finally, in years 5 and 6, teachers use only the Hànn language. Minority languages are taught as a separate course throughout the 6 years of primary school, e.g. Henan Primary School in Cāngyuán county, Yúnnán province.

2. Special bilingual education. All courses are taught in Hànn with the exception of minority language courses. This kind of school has been established in regions, which have low levels of minority language competence, e.g. some Dǎi, Wǎ and Yáo schools in Yúnnán province, as well as Dòng and Miáo schools in Guìzhōu province.
3. Assistance bilingual education. This type of education uses Chinese as the medium of instruction, with the mother tongue used to assist in teaching. This applies to ethnic groups with no traditional written scripts.

2.5 Ethnic minority language education at the tertiary level in China

In China, all minority language and literature education at a tertiary level is bilingual. It can be divided into three types according to student competency in both the minority and Hànn languages.

Type 1: Minority language prioritized bilingual education. In ‘mín kǎo mín’ classes, minority students take the university entrance exam in their native tongue, and the minority language is used as the main medium of instruction. Chinese is used as a secondary language, e.g. the disciplines of Uyghur and Kazakh literature.

Type 2: Hànn language prioritized bilingual education. In ‘mín kǎo hànn’ classes, the Hànn language is used as the main teaching language and minority languages are taught as secondary languages, e.g. the disciplines of Yí and Zhuàng literature.

Type 3: Bilingual linguistic theory studies. This applies to postgraduate research students studying minority languages or linguistics.

There are currently over 10,000 Chinese minority bilingual schools within China with approximately six million students altogether. More than 60 minority languages are used in schools and over 3000 textbooks in 29 languages have been compiled and printed with a print run of 100 million in total per year (Zhang 2011: 207). According to the Report of Chinese University Assessment published in 2015, there are currently 15 Mǐnzú universities (recruiting students from ethnically diverse backgrounds) in China, four of which are major universities and have independent minority language studies departments. These are the Mǐnzú University of China (Běijīng), the Southwest Mǐnzú University (Chéngdū), the Yúnnán Mǐnzú University (Kūnmíng) and the Northwest Mǐnzú University (Lánzhōu). In particular, the Mǐnzú University of China carries out distinctive practices of minority language research and teaching and has six independent departments for minority language studies in the Department of Minority Languages and Literature. These include the Institute of Chinese Minority Languages and Classics, Mǐnzú University of China Korean Language and Literature Department, the Department of Kazakh Language and Literature, the Department of Mongolian Language and Literature, the Department of Uyghur Language and Literature, and the College for Tibetan Studies. However, for non-minority language majors, the language of instruction is Modern Standard Chinese (MSC).

In the PRC, the term ‘mín zú jiào yù’ (ethnic minority education) specifically targets Chinese minority groups. This differs from the term ‘zhèng guī jiào yù’ (regular education) used to describe Hàn Chinese (Tsung & Clarke 2010). Ethnic minority education refers to all forms of higher education directed toward the officially recognized minority nationalities. It is specifically offered in national institutions, currently comprised of 15 major institutions including six directly administered by the State Ethnic Affairs Commission and Ministry of Education, and nine administered by Provincial Governments. The government facilitates the admission of minority students into these institutions through a series of preferential policies (Postiglione 2000; Sautman 1998). This includes entrance examinations offered in a variety of languages, admission quotas, and yù kē bān (preparatory classes) within the institutions.

At national institutions, minority students can choose to take the college entrance examination in their native languages. However, this is currently only available in six languages: Tibetan, Uyghur, Mongolian, Korean, Kazakh and Kirghiz (dubbed ‘mín kǎo mín’) (Lin 2002). At many other institutions, ethnic group classes (mín zú bān) are set up, offering minority students higher education courses in their native languages usually only the six

languages referred to above. Minority students can also choose to take the college entrance examination, or “mín kǎo hàn”, in Chinese. Success in this examination can mean access to a wider range of majors and careers.

2.6 Indigenous Languages in Australia

The National Indigenous Languages Report (Commonwealth of Australia 2020) says there are three main types of languages learned and used by Australian Indigenous people: 1. Traditional languages: languages spoken in Australia before colonisation. 2. New languages: there are languages formed by contact with Aboriginal people and English speakers. These languages are not automatically understood by standard Australian English speakers. 3. Englishes: these are varieties of the English language, which can be understood by standard Australian English speakers.

According to Giacon & Simpson (2012): Australia’s Indigenous traditional languages can be divided into three types:

1. Communities where traditional languages are spoken by all generations in daily life. The number of these communities is very limited and most of them are concentrated in the Northern Territory, inland Western Australia and northern South Australia, e.g. Wadeye (Port Keats), NT; Yolŋu-speaking communities in Arnhem Land, NT; The Warlpiri-speaking communities of Willowra, Yuendumu and Nyirrpi, NT; The Pintupi speaking communities in the NT and Western Australia; and the Pitjantjatjara and Yankunytjatjara communities of the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands in South Australia.
2. Communities where traditional languages are still spoken by parents and grandparents, but not by the younger generation. The children usually speak what is known as Kriol: a bridging language between the Aboriginal language and English. Communities where Kriol is spoken are located within the NT, coastal and northern West Australia, and northern Queensland.
3. Communities where traditional languages are no longer spoken as first languages. These communities are distributed throughout most of Australia.

There are different accounts of the history of language policy in Australia. Clyne (1994: 14) puts the history of language planning in Australia into four phases (see Table 2.5):

1. The 'Accepted but Laissez-faire' phase (up to the mid-1870s). From 1788 when Captain Arthur Phillip led The First Fleet to Botany Bay until mid-1870s (Clark 1997: 5). At this time there were no explicit policies stipulating which languages could be used or not in Australia. Because this was an age when missionaries went to remote parts of the world to 'spread god's word', 'white man's' education was often imposed on Aboriginal people in many areas.
2. The 'Tolerant but Restrictive' phase (1870s-early 1900s). Some teaching in Aboriginal languages was tolerated.
3. The 'Rejecting' phase (circa 1914-circa 1970) and possibly a 'Monolingual' phase. All children were expected to be educated in schools using English as the medium of instruction. Newspaper items were required to be published in English for non-English newspapers, and radio programmes transmitted in foreign languages had to be less than 2.5 percent of total broadcasting time.
4. The 'Accepting or even, Fostering' phase (1970-now). Some recognition and understanding of Indigenous languages saw limited positive policies implemented, e.g. ethnic radio (1975), television (1978), the Telephone Interpreting Service (1973), and the National Accreditation Authority for Translator and Interpreters (1977). At this time all languages were legitimised to some extent.

Since the post-World War II migration program, four distinct phases have characterised the language policy approach to ethnic minorities (Lo Bianco 1990: 55-57; Wang 2010: 37) (see Table 2.5).

1. The 'Laissez-faire' phase (1945-1969). No intervention by the Commonwealth or State / Territory authorities in terms of mother tongue development or English as a second language education for non-English speaking children because English was automatically understood to be the lingua franca.
2. The 'Right-equality' phase (early 1970s-mid 1970s). In contrast to the laissez-faire phase, at this stage articulate and active ethnic community groups began to agitate for better services, e.g. interpreting/translating services. Government sponsored research

showed social inequality existing in non-English language groups, especially in terms of education and the work available to non-English speaking Australians.

3. The ‘Culturalist’ or ‘Multicultural’ phase (mid 1970s-early 1980s). The term ‘ethnic minority languages’ was changed to ‘community languages’, with debate focusing on the position and status of migrants in Australia. The Galbally report (1978) encouraged social harmony, social enrichment, diversity within an adherence to certain core values of the society. There was a groundswell of interest in Indigenous languages at this time.
4. The ‘Polarisation’ phase (early 1980s until the present). In this phase, many different voices were raised. Not only Indigenous people, but people from many different languages and backgrounds started to speak up for recognition and respect for all the many different languages spoken in Australia.

Eltis (1991: 7) and Di Biase, Andreoni, Andreoni & Dyson (1994: 5-6) categorise the history of Australian language policy into three phases (see Table 2.5):

1. The ‘Language as a Problem’ phase (Eltis 1991: 7) or ‘Assimilation’ phase (Di Biase et al. 1994: 5-6). During this phase, language policy and schools in general virtually ignored any languages other than English (Language other than English: LOTE)¹.
2. The ‘Language as a Right or ‘Multiculturalism’ phase. Minority languages were officially recognized through the efforts of language workers, linguists, and lobbyists for the various ethnic groups.
3. The ‘Language as a Resource’ phase. With the increase in immigration, and international trade, economic and trading considerations were also taken into account in language policy.

Table 2.5 Language Policy Changes in Australia

Clyne 1994: 14	Lo Bianco 1990: 55-57	Di Biase et al. 1994: 5-6	Eltis 1991:7
Up to the mid-1870s: The ‘Accepting but Laissez- faire’ phase			
1870s-early 1900s: The ‘Tolerant but Restrictive’ phase			

¹ This term ‘Languages Other Than English’ is not used in Australia anymore, because of the belief that Australia is an English dominant society.

circa 1914-circa 1970: The 'Rejecting' phase	1945-1969: The Laissez-faire phase		
1970-Now: The 'Accepting-even Fostering' phase	Late 1960s to the mid-1970s: the 'Right-equality' phase	Until the mid-1970s: the 'Assimilation' phase	Until the mid-1970s: the 'Language as a Problem' phase
	Early 1970s-mid 1970s: 'Culturalist' or 'Multicultural' phase	From mid-1970s-Now: The 'Multiculturalism' phase	From mid-1970s-Now: the 'Language as a Right' phase
	Early 1980s-Now: The 'Polarisation' phase	The 'Economic Rationalism' phase	The 'Language as a Resource' phase

During the 'Tolerant but restrictive' phase (See Table 2.5), Australia's Indigenous people suffered from a series of so-called 'remedial' treatments. The most damaging of these was a policy that took Aboriginal children away from their parents (the stolen generation) and sent them to boarding schools and families thousands of kilometres away from their native lands and communities (Smolicz & Secombe 2002: 6). The cruelty and social dislocation of this practice resulted in even more tragic losses, not only of native languages and culture but also of identity.

In addition, during this phase, members of other non-English speaking cultures suffered discrimination from the language policies of the time. This is most evident in the 'White Australia Policy' (1900s to late 1960s), which prevented many people, especially those from Asia, from migrating to Australia. This policy was abolished in the mid-1970s, and subsequently a series of multicultural language policies were introduced by the Commonwealth government to allow people from any part of the world to migrate to Australia.

2.7 Important reports and policies on Australian Aboriginal languages after 1970s

In 1972, Prime Minister Gough Whitlam's Labour Government was the first federal Labour government to take power after 23 years of Liberal-Country Party rule. Although the term of this government was relatively short (1972 to 1975), it placed great emphasis on the recognition and education of Indigenous people and improve ethnic language education.

In 1973, Education Minister Kim Beazley drew the federal government's attention to the bilingual status of Aboriginal children in the NT, and so the first NT bilingual education

programs were implemented. Some schools in the NT started bilingual programs at this time: e.g., the Anindilyakwa language at Angurugu, the Pitjantjatjara Language at Areyonga, the Arrernte Language at Hermannsburg, the Gupapuyngu language at Milingimbi, and the Maung Language at Waruwi, Goulburn Island (Devlin 2009: 5). Two teaching models were introduced for bilingual education in NT schools: Model 1, aimed to achieve literacy in both English and the Aboriginal language; Model 2, aimed to achieve literacy in English and oral competence in the Aboriginal language (Devlin 2009: 4).

Albert (Al) Grassby's term as Minister for Immigration in the Labour Whitlam Government was less than 18 months (Ozolins 1993: 111) but his hard work influenced policy which made a great impression on the identities rights and relations, etc. of all immigrant people in Australia. He set up Task Forces in each state to examine post-arrival services and their appropriateness and adequacy. According to the results of his surveys, a series of recommendations were proposed, especially concerning education. These included more support for ethnic languages and more integrative approach to these languages in the education system (Ozolins 1993: 115).

From 1973 to 1978, with support from the government, broadcasting and television programs using 'Languages Other Than English' (LOTEs) became much more common (Ozolins 1993: 121-127). SBS (Special Broadcasting Services), the TV channel dedicated to multicultural broadcasts was set up in 1978. The Grassby Report of 1973-1974 signalled the end of White Australia Policy and represented the beginning of a new multicultural era in Australia.

The 1976 Census was the first to include a section about the distribution of languages in Australia. This was the first time national figures on language use were collected, and the Galbally Report (§ 2.6) was the first national report of broad scope for migrant post-arrival services. It proposed the allocation of 5 million dollars for multicultural Education Programs. The recommendations of the Galbally Report laid the foundation for language policy formulation in Australia (Ozolins 1993: 150-155).

The Senate Standing Committee on Education and the Arts was commissioned by the government to examine language policy on 25 May 1982 (Ozolins 1993: 216). The inquiry

involved a series of extensive surveys (Ozolins 1993: 216-217). Based on the results, the Senate Committee Report recommended that language policies should be in line with four guiding principles (Ozolins 1993: 239):

1. *competence in English*
2. *maintenance and development of languages other than English*
3. *provision of services in languages other than English*
4. *opportunities for learning second languages*

The Senate Committee also elected to set up the Federation of Ethnic Communities' Councils of Australia (FECCA).

However, the Senate Committee Report did not achieve the desired results. The report was not highly valued by the government, and Cabinet passed the issue on to Education Minister Susan Ryan. In July 1986, Ryan appointed linguist Joseph Lo Bianco to work on the implementation of multicultural and Indigenous language policy.

2.7.1 National Policy on Languages of 1987

Australian language planning seems like 'problem solving', i.e. it mainly occurs in response to social, political or economic problems arising from language (Lo Bianco 1990: 51). Some historical language problems that needed to be solved, included clarifying the status and prestige of Australian English; raising the awareness of and need to maintain Aboriginal languages; reversing the neglect of second language education in schools, and focusing on the language and communicative needs of hearing impaired people.

Developing language policy at national level was timely and important, with four crucial factors taking into account (Lo Bianco 1990: 60-61):

1. *Australia is a federal country, thus education is primarily the responsibility of states and territories. The Commonwealth is responsible for making broad policies and providing funding for schools and tertiary institutions.*

2. *Geographically, Australia, an English speaking country, is located in close proximity to Asian and Pacific non-English speaking countries. Therefore, it is in Australia's best interests to not only provide English teaching aid to neighbouring countries, but also to promote the Asian and Pacific languages of the region.*
3. *The Australian population is culturally and linguistically diverse. This is why issues need careful consideration before policy formulation at a national level. Some of these issues are: the importance of bilingual education, the dominance of English, and the preservation of Indigenous languages.*
4. *Modern technologies have a dramatic impact on the prospects for the survival of Aboriginal languages, the displacement of workers from the jobs traditionally held by non-English speakers by the modern technologies increased demand of English training for specific purposes.*

As a result of the collective efforts of many hard working and talented people, the National Policy on Languages (NPL 1987) was released in May 1987. It comprised four parts: rationale, policy, state and territory contributions, plus references and selected bibliography (Lo Bianco 1987).

The NPL recognized Australian English as an official form of the English language spoken in Australia. It also recognized and legitimized the use of Aboriginal and Torres Strait Islander languages, as well as all immigrant languages and Australian sign language (Lo Bianco 1987). Lo Bianco (1987: 10) described Indigenous language as:

Aboriginal languages are in an endangered state. ...The Australian languages are a distinct family among the languages of the world and exhibit some features of grammar and usage, which are rare. Some of the languages of the Torres Strait Islands are related to Aboriginal languages, while others are related to the Papuan languages. ...The Aboriginal interpretation of Australia - its landscape, environment and experiences of its inhabitants – is among the most ancient of any in the world. Being unique to this continent these languages are an important and irreplaceable source of self-knowledge for Australia and are of inestimable value to Aborigines and their prospects for cultural survival.

The policy acknowledged that the Indigenous languages (see Lo Bianco 1987: 73)

...are the Indigenous languages of Australia. The rights to use of these languages and to their acceptance and respect as well as the right of Aboriginal Australians who do not speak English to obtain information about and access to government services in their own languages is explicitly declared. This policy also advocated and declared that extensive and widespread awareness of the uniqueness of Aboriginal languages is warranted.

Aboriginal language school education policy was also mentioned in the NPL (Lo Bianco 1987: 73):

Children of non-English-speaking Aboriginal background are entitled to expect the positive affirmation of their linguistic and cultural background, and effective education will require this.

By the late 1980s, the situation of Aboriginal language learning in the tertiary sector was described as follows (Lo Bianco 1987: 31):

Within the Technical and Further Education (TAFE) sector there has been an increase in the number of languages, particularly community languages and Aboriginal languages, apparently in response to local demands for 'recreational' study courses. Enrolments in these languages have been relatively small.

Three broad policies underpin the Aboriginal language section (Lo Bianco 1987: 105-107):

- 1. Aboriginal people need to be consulted and integrally involved in all policy and decision-making which affects them. Apart from the fact that this is morally justified, it is most unlikely that practical and appropriate measures can be taken without such consultation and participatory decision-making.*
- 2. Aboriginal language issues are a national question of important to all relevant public authorities. Despite being extinct in some states and territories and regularly used in others, there are dimensions to the question of the public support for Aboriginal languages which affect the whole nation. At the very least, national endorsement of the support for Aboriginal languages is of symbolic importance. Practical and concerted action is likewise*

a national responsibility as Australia approaches the bicentenary of its European colonization. This colonization produced the drastic social changes that have meant actual or imminent extinction for the majority of Australia's Indigenous languages.

3. *There is a need to establish clear priorities for public policy development and action and this ought to be those Aboriginal languages which are currently actively in use. The recording of languages on the verge of extinction and the salvage of extinct languages is strongly supported. Tertiary institutions are encouraged to direct research resources in this direction. This language policy, however, addresses the issues of the educational and social role of relatively secure languages as a higher priority for government. This approach follows from the focus on education in this section of the policy. It needs to be stressed, that as far as maintenance of languages is concerned, the only realistic role for schools is supporting and assisting the efforts and desires of the community of speakers.*

The policy is relevant to three groups (Lo Bianco 1987: 107):

- *Traditionally oriented Aborigines use an aboriginal language rather than English in their homes and family situations. A large number of people in this category regularly speak two or more languages, and some may use a Creole language, which is derived from English, and an Aboriginal language.*
- *Urban Aborigines are linguistically distinct in that they regularly speak a variety of English in their home and family situations. This may range from standard Australian English to a dialectal form of English. Typically, this is referred to as Aboriginal English.*
- *Non-Aboriginal community refers to both the wider Australian community and rest of the world.*

This policy encourages tertiary institutions to conduct research for the purpose of protecting and reviving endangered and extinct Aboriginal languages (Lo Bianco 1987: 107). It also proposes measures to maintain the continued active use of living Aboriginal languages. This includes (Lo Bianco 1987: 108-119):

1. *The continued use and expansion of professional translating and interpreting services for Aboriginal people.*
2. *Bilingual and bicultural education programs.*

3. *Appropriate classes in English literacy for adults.*

From 1987 to 1990, the Commonwealth government allocated 6 million dollars for a three-year project: The National Aboriginal Languages Project (NALP). This was for the provision of supplementary funding to State, Territory, and non-government education authorities and school communities for the implementation of Aboriginal language education projects.

2.7.2 Background to the formulation of the NPL 1987

AE1 (Personal communication, 17 July 2017) became interested in language education for migrants because his parents were migrants. He became involved in different groups in Melbourne to advocate to better language policy but there was a lot of disagreement and it was hard to get clarity. Therefore, AE1 and others started to contact politicians only to be told that his ideas was too abstract.

This was the beginning of a period of engagement with politicians who were often very hostile to suggestions that they thought might fragment education policy. Finally, they were convinced of the need to take into account the needs of both Indigenous groups and migrants and AE1 was asked to come up with proposal, for the first draft of a national language policy. During the course of writing this policy, there were many ups and downs and AE1 travelled all over Australia to consult with migrants and Aboriginal communities to include everyone. But as he was only given a few months to complete this work and was under a lot of pressure. In 1987, the policy was adopted as the first ever national language policy for Australia: NPL 1987.

2.7.3 Significance of the NPL 1987 to Indigenous languages

The NPL 1987 was the first policy declaration explicitly in favour of Aboriginal languages. Although many people still thought English was the most important language in the education system, this was the beginning of the time when there was much more awareness and emphasis on languages other than English, and especially more awareness of Indigenous languages.

The Hà̃n language is also thought of as the most important language in China, and this

idea is in part responsible for the neglect and degradation of many minority languages in that country.

Because of the loss of so many languages and the endangered status of others, Indigenous language education needs urgent attention now. Individual initiatives are well and good but not nearly enough. There is a need for cohesive continuous overall policy that includes all Indigenous languages.

2.7.4 ‘Green Paper’ and ‘White Paper’

In December 1990, a ‘Green Paper’-The language of Australia: Discussion Paper on an Australian Literacy and Language Policy for the 1990s was released by the Minister for Employment, Education and Training (Dawkins 1990), in line with the theme of the Year of International Literacy 1990.² The Green Paper aimed to deal with any remaining issues that the NPL 1987 had not settled. It focused on the development of English literacy in Australia. It also encouraged the development of languages other than English. The policy highlighted the use of plain English in public life and the maintenance Aboriginal languages was still an important issue. Dawkins (1990: x) noted that:

Many Aboriginal languages spoken at the time of European settlement are no longer spoken. Only about 20 are being actively transmitted to and used by children.³ A much larger number are still in existence but are no longer passed on to children. Active maintenance and expansion of the former group is a priority. For the sake of Aboriginal people and the nation’s heritage, the latter languages should at least be recorded.

The Green Paper had the goal of maintaining and developing those Aboriginal languages still being passed on to children, and aimed to make a record of all other languages for the benefit of both descendants of the speakers of those languages and for the nation’s heritage (Dawkins 1990: ix). The National Aboriginal Languages Program was incorporated into the Aboriginal Education Strategic Initiatives Program (AESIP)⁴, part of the National

² United Nations Educational, Scientific and Cultural Organization (UNESCO) proclaimed that 1990 as International Literacy Year on 15th December 1989 in the 82nd plenary meeting (International Literacy Year 1989).

³ This figure is from Schmidt’s (1990), *The loss of Australia’s Aboriginal Language heritage*.

⁴ Now known as the Indigenous Education Strategic Initiatives Program (IESIP).

Aboriginal and Torres Strait Islander Education Policy (AEP), for the operational plans of schools, universities, institutions and education authorities for Indigenous languages studies (Dawkins 1990: 27). In 1990, the Commonwealth allocated 70 million dollars to AESIP to provide educational support for Aboriginal languages (Dawkins 1990: 27).

The 'Green paper' was the preparation for the 'White Paper': Australia's Language: The Australian Language and Literacy Policy 1991. In response to the 'Green Paper', the 'White Paper' set the goals as (Department of Employment, Education and Training & Dawkins 1991: 4):

1. *All Australians should develop and maintain effective literacy in English to enable them to participate in Australian society;*
2. *The learning of 'languages other than English' must be substantially expanded and improved;*
3. *Those Aboriginal and Torres Strait Islander languages which are still transmitted should be maintained and developed, and those that are not should be recorded where appropriate;*
4. *Language services provided by interpreters and translators, the print and electronic media and libraries should be expanded.*

The funding for the support of Aboriginal and Torres Strait Islanders English literacy, Aboriginal literacy, English as a Second Language (ESL) and language education increased to 5.25 million in 1993-94 and 1994-95 (Department of Employment, Education and Training & Dawkins 1991: 11).

The Commonwealth provided additional funding of 0.75 million dollars under the Australian Language and Literacy Policy (ALLP) in 1991-92. This rose to 2 million dollars in following years when the Aboriginal Languages Initiatives Program (Department of Employment, Education and Training & Dawkins 1991: 19) was established.

2.8 Indigenous language-in-education policy and planning in Australia

2.8.1 Bilingual and bicultural education programs

The Northern Territory is linguistically diverse, with more than one hundred Aboriginal languages or dialects currently known or spoken (Aboriginal Interpreter Service 2019). According to statistics from the 2016 Australian Census (Australia Bureau of Statistics, 2017b), only thirteen traditional Indigenous languages are still spoken by all generations, and most of these are in the NT.

When the Whitlam government introduced the bilingual education program policy in the NT (1972), strong Aboriginal languages benefited, and significant linguistic work went ahead, whereas in the past, the only Aboriginal languages that had received significant attention and development were mostly those documented and recorded by missionaries. In some cases, their recorded documents were then used and developed by language workers to further an understanding of these languages. However not all Aboriginal languages benefited, for example, the Anidilyakwa language (NT), was one of many, that missed out on this process (Christie 2017: 130).

From the 1970s to late the 1990s, bilingual schools in the NT adopted ‘Team Teaching’ strategies, using both qualified teachers and people from the local community to carry out all teaching tasks. This was seen as the most efficient way to enhance learning in classrooms that were essentially bilingual. To help with this process, in the 1990s the commonwealth government gave BIITE funding to develop a set of teaching materials called: *Working in Teams in Indigenous School in the NT*. However, in 1998 bilingual education policy changed in the NT. All funding stopped and the bilingual teaching materials remained unpublished (Graham 2017).

2.8.2 Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Act 1989

This compilation was prepared on 11th October 2012 taking into account amendments up to Act No. 136 of 2012, and prepared by the Office of Parliamentary Counsel in Canberra (<https://www.legislation.gov.au/Details/C2012C00733>). The main functions of the Institute under the AIATSIS Act 1989 are:

- a) *to undertake and promote Aboriginal and Torres Strait Islander studies;*
- b) *to publish the results of Aboriginal and Torres Strait Islander studies and to assist in the publication of the results of such studies;*
- c) *to conduct research in fields relevant to Aboriginal and Torres Strait Islander studies and to encourage other persons or bodies to conduct such research;*
- d) *to assist in training persons, particularly Aboriginal persons and Torres Strait Islanders, as research workers in fields relevant to Aboriginal and Torres Strait Islander studies;*
- e) *to establish and maintain a cultural resource collection consisting of materials relating to Aboriginal and Torres Strait Islander studies;*
- f) *to encourage understanding, in the general community, of Aboriginal and Torres Strait Islander societies;*
- g) *such other functions as are conferred on the Institute by this Act;*
- h) *to do anything else that is incidental or conducive to the performance of any of the preceding functions.*

2.8.3 The National Indigenous Languages Policy

The National Indigenous Languages Policy, issued by the federal Education Minister and the Minister for Indigenous Affairs on 9th August 2009 (Garrett & Macklin 2009), aimed to direct support to Australian Indigenous people to enable them to ‘connect with their language, culture and country’ and to address the ‘problem of language loss’. The intention was to focus national attention on ‘the oldest surviving languages in the world’, and to strengthen pride in culture and identity through offering Indigenous languages as second languages in schools. However, it was difficult to do any real teaching in these second languages, particularly when Indigenous language programs had unreasonable demands placed upon them. For example, bilingual programs in the NT required teachers to use English for the first four hours of the school day (Simpson 2009; Bianco & Aliani 2013: 15-16).

2.8.4 Australian Indigenous Language Education at tertiary level

Indigenous language education policy was administrated by the Ministerial Council of Education, Employment, Training and Youth Affairs (MCEETYA, which was ceased in 2009), which was then replaced by the Ministerial Council for Education, Early Childhood

Development and Youth Affairs (MCEECDYA). Indigenous language administration is now within the Department of Prime Minister and Cabinet.

In Australia, many universities have recently made an effort to include Indigenous language research and study centres for both cultural and language maintenance, and for the reclamation and revitalization of endangered languages.

The most remarkable of these are BIITE in the NT, the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra, Wirritu Yarlur Aboriginal Education Centre at the UofA, the Research Unit for Indigenous Languages at the University of Melbourne, the Monash Indigenous Centre at Monash University, and the David Unaipon College of Indigenous Education and Research at the University of South Australia.

Some universities offer Indigenous language courses, e.g. the Arrernte language is offered at BIITE, the Gamilaraay language is offered at Australian National University and the University of Sydney, the Kurna language is offered at the UofA, the Pitjantjatjara language is offered at the University of South Australia, the Wiradjuri language at Charles Sturt University, and the Yolŋu language at Charles Darwin University. However, at tertiary level, no courses are taught using Indigenous languages as the medium of instruction and most courses offer only one unit of study, rarely two (Amery 2007: 345).

Apart from the above courses, universities also offer courses related to Aboriginal languages and culture. As an example, in 1968, the Pitjantjatjara language was introduced by the Department of Adult Education at the UofA as a summer school course (Edwards 1995). By 1986 the course had expanded from a single subject with 28 students, to five undergraduate term-long subjects (Pitjantjatjara language 1-5) and a Graduate Diploma in Pitjantjatjara language and culture at the University of South Australia (Edwards 1995). However, due to a lack of funding and a lack of support, the course is now only offered as an intensive summer school course.

Similarly, the Indigenous linguist, Eve Fesl introduced the Bundjalung language as a subject at Monash University in 1987. However, due to a lack of teaching staff, the course ended in 1996 (Gale 2011: 283-284). Michael Christie introduced Djambarrpuyngu (a Yolŋu language) as a subject at Charles Darwin University in 1992. Through years of determination

and effort, this language program has actually made significant progress, with enrolments now from not only native speakers but also non-native speakers and international students. Yolŋu people themselves teach part of the course, which can be accessed face-to-face at the Casuarina campus in Darwin or through Skype. The course can be studied from diploma to post-graduate level (Gale 2011: 284).

A Karna revival language and linguistic course was introduced at the UofA by AT3 in 1997. Five years later AT3 transferred to the University of South Australia where he continued this Karna language and culture course. In 2004 this course returned to the UofA, and is now offered every second year (Gale 2011).

The School of Australian Languages (SAL) at the Darwin Community College (NT) was established in 1974. The school initially provided Certificate courses in Literacy Work and Translation / Interpreting (1978 and 1980 respectively). SAL was incorporated into the Centre for Australian Languages and Linguistics (CALL) at BIITE in 1989, which now offers Certificates I and II in Indigenous Language and Knowledge Work. These courses provide tertiary education for Indigenous people seeking employment as language and culture specialists in a range of employment situations (Amery 2007: 343).

The TAFE sector has also offered Indigenous language courses. These centres include Tauondi Aboriginal College (Tauondi) in South Australia, The Alice Springs Language Centre in the Northern Territory, TAFE NSW and the Murrumbidgee Aboriginal Language and Culture Co-operative (MALCC) in New South Wales. Some of these courses are continuing but many have been abandoned due to lack of funding and students.

Three types of Indigenous language courses were noted by Giacon & Simpson (2012) in tertiary education in Australia: First Language (L1) Courses, Second / Foreign Language (L2/ FL) Courses and Revival Language (RL) courses. Since writing this, L1 courses have been discontinued. To illustrate this, Table 2.6 gives an overview of Indigenous language courses at tertiary level.

Table 2.6 Indigenous Language Courses in Australia's Tertiary Education

	L1	L2/FL	RL
Learners	First language speakers	Indigenous and non-Indigenous (linguists, overseas students,...) people wanting to learn an Indigenous language	Indigenous and non-Indigenous people who want to learn or revive an Indigenous language
Language situation	Languages still spoken by children	Languages still spoken by children;	Language no longer spoken
Learning purposes / Teaching aims	To further the documentation of languages; To train native speakers as teachers of their languages	To educate people for work in Indigenous languages speaking communities	To educate people wanting to learn or revive an Indigenous language for their own use / to teach their children / for community purposes
Teaching focus	To teach vernacular literacy, to write using the language and develop language resources	To teach conversation, literature and culture & linguistic understanding	To teach reclaimed languages
Examples	The Centre for Australian Languages and Linguistics (NT), BIITE (NT)	Pitjantjatjara language (UniSA, SA), Yolŋu Matha language (CDU, NT), Arrernte / Alywarr language (Alice Springs Language Centre, NT)	Gamilaraay language (ANU, ACT), Kurna language (UofA, SA), Ngarrindjeri language (Tauondi, SA)
Outcomes	To have increased literacy in the language; To produce vernacular literature etc. in the language; To further dictionary projects and teaching training	To have trained language workers to continue to develop and expand the programs	As lead to the development of the Gamilaraay Yuwaalaraay Dictionary; the development of grammar for the Gamilaraay Yuwaalaraay language, and the development of grammar for the Kurna language
Current situation	No programs offered	Programs offered in select universities	Some short courses offered at universities and TAFEs (Giacon & Simpson 2012)

2.9 Conclusion

This chapter has reviewed literature to do with the policy planning and implementation of ethnic minority and Aboriginal languages in China and Australia at tertiary level. It appears that both countries lack consistency in the implementation of policy at tertiary level and for continuing research to further their stated policies. My research found a particular lack of comprehensive and in-depth studies examining the implementation of policy from the perspective of frontline workers, i.e. teachers and students.

Chapter 3

Theoretical Framework and Methodology

3.1 Theoretical framework

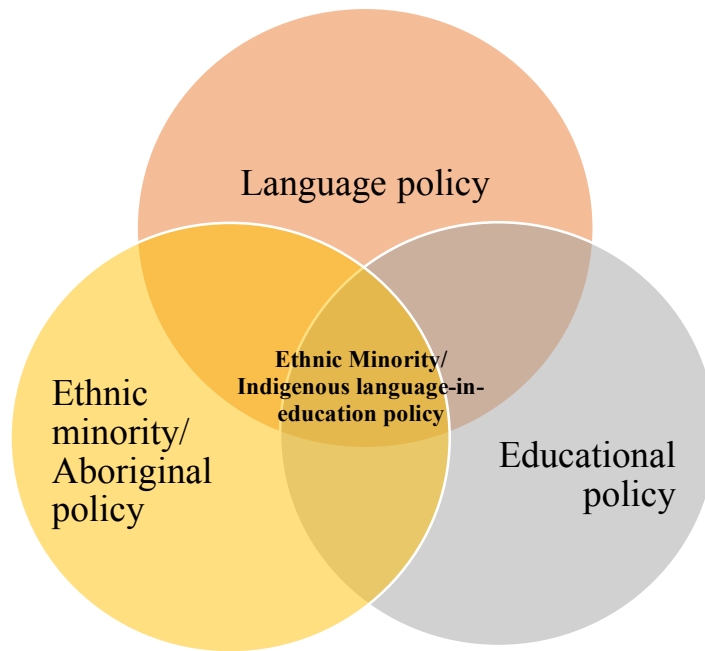
As the title implies, the study of Chinese ethnic minority and Australian Indigenous language-in-education policies encompasses three main categories: ethnic, educational and language. Figure 3.1 shows the way these policies interact.

In a vertical hierarchical view, these policies consist of a mixture of both the general and specific (Wang 2011: 4). General policy refers to all education issues to do with ethnic minority and Indigenous affairs and also ethnic minority and Indigenous issues in education in general. Specific policy refers to those policies applied at a certain level or to a certain aspect of the ethnic minority / Indigenous education system.

Horizontally, both ethnic minority and Indigenous education policy involves objective, approach and conditional policies (Wang 2011: 4): Objective policy refers to the cultivation of personnel standards for ethnic minority education. Approach policy aims to achieve ethnic minority and Indigenous education objectives. Conditional policy ensures that an ethnic minority / Indigenous approach is used to achieve objectives.

In a microview, policies for ethnic minority and Indigenous education are enacted through development in autonomous regions, through spoken and written language initiatives. These policies also take into account religion, culture, education and other areas such as quality and resource management, curriculum and personnel planning and access to education in general.

Figure 3.1 Educational Policy System for Ethnic Minority / Indigenous Languages



Kaplan & Baldauf (1997: 5) theorise that language education policy and planning are closely bound up with language teaching and learning. According to their research, language education policy and planning are the result of corpus planning, involving both defining and reforming standard language by changing or introducing standardised forms for spelling, pronunciation, vocabulary, grammar, and status planning. Kaplan and Baldauf also say that the motivation for language education policy and planning is linked to acquisition planning, which refers to the spread and promotion of any language. They also point out that the implementation of language education policy and planning in any country involves the following seven aspects: access, personnel, curriculum, community, teaching methods and materials, resources, and evaluation policy (Kaplan & Baldauf 2003: 202).

Corson (1999: 16-17) asserts that language policies in education have proven effective in three ways. Firstly, by creating innovative, ingenious, and emancipatory structures, language policies can help students from marginal backgrounds escape tightly structured pressures to conform to standard languages that are often placed on them by communities' schools and universities. Secondly, language policies offer a vehicle for educators to use to challenge unfair educational practices and structures such as denying people the right to speak their mother tongues. Finally, appropriate language policies provide a well-paved way for schools and universities to extend high-quality education to all students regardless of background.

In an educational context, access, personnel, curriculum, methods and materials, resources, community, and evaluation policies are the seven key components of language-in-education policy and planning (Kaplan & Baldauf 1997: 125-139; 2003: 217-220). Access policy involves the consideration of how people can access education in the different languages they need to study. Personnel policy refers to the recruiting, in-service and pre-service training of teachers. Curriculum policy involves the specifics of teaching goals. Methods and materials policy includes all teaching methods and materials adopted in a particular teaching period. Community policy is about influencing parental attitudes positively and obtaining community support. Resource policy concerns funding, and lastly, evaluation policy involves the evaluation of the curriculum, and also student and teacher assessments for any ongoing changes that may need to be made, plus cost effectiveness and societal change.

Based on these theories, this study focuses on key components as related to tertiary education from multiple perspectives:

- Student perspectives: Access policy (including student backgrounds and admission requirements)
- Personnel perspectives: Personnel policy (discussing staff cultural backgrounds, academic qualifications, remunerations, pre-service and in-service training)
- Curriculum perspectives: Curriculum policy (curriculum levels, curriculum goals, and curriculum outlines)
- Teaching perspectives: Teaching methods and materials policy (delivery mode, instructors, teaching methods, and teaching materials)
- Financial support perspectives: Resourcing policy (including financial support for programs and courses)
- Certification perspectives: Evaluation policy and professional accreditation (student assessment, teacher evaluation, and qualification awards)
- Career pathway perspectives: Further study and career pathways (including further study opportunities, and career development and promotion opportunities for graduates and teaching staff).

3.2 Research approaches

In order to achieve research objectives, a qualitative methodology was used over the entire course of this study for an in-depth investigation of the feasibility of current educational policies and planning for non-dominant languages in China and Australia. For this study of the language-in-education policies and planning of minority and Aboriginal and Torres Strait Islander (ATSI) languages in tertiary education in major universities of China and Australia, relevant primary and secondary sources were thoroughly assessed by means of an analytical mechanism.

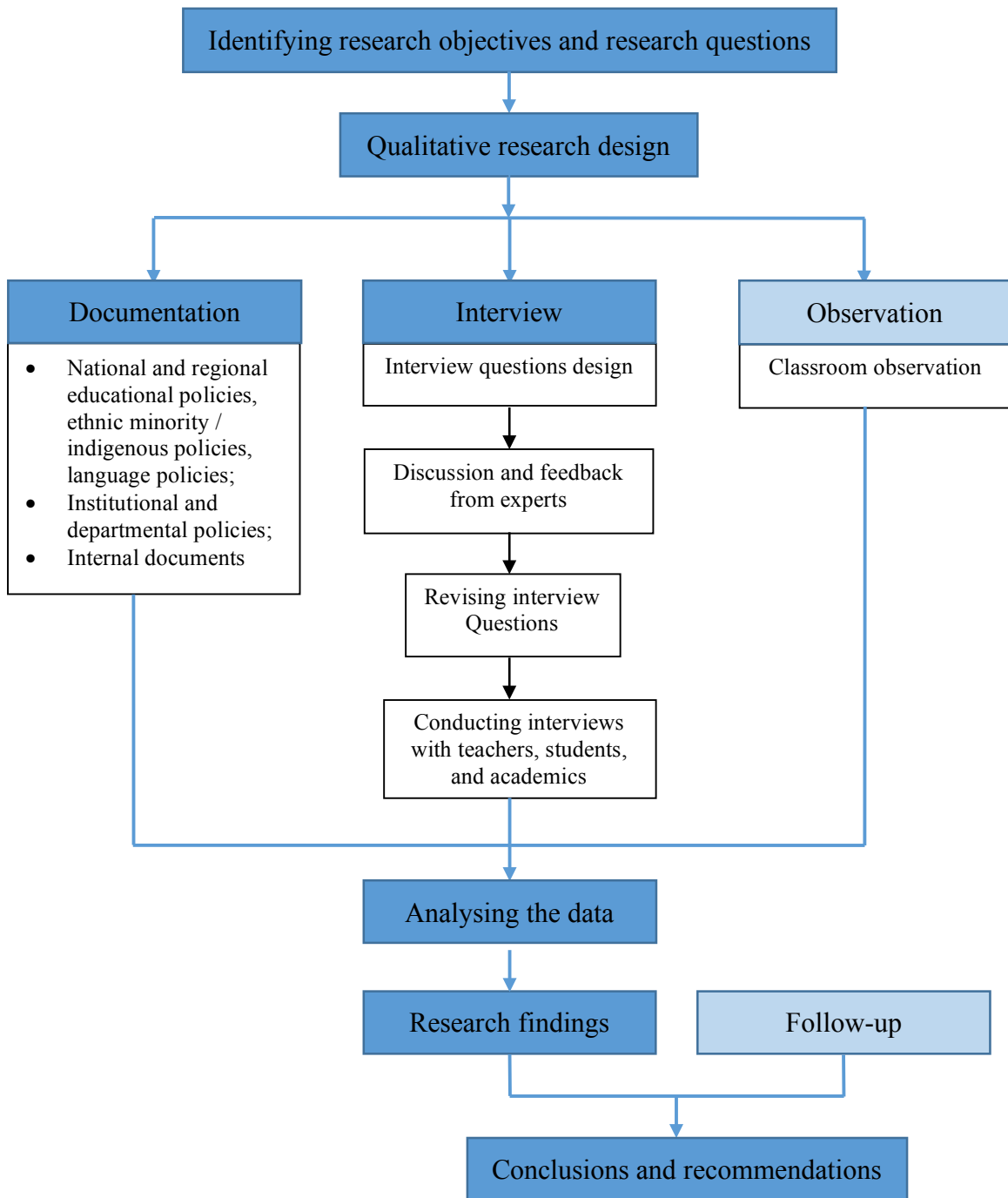
A comparative approach served to uncover similarities and differences in educational policies and planning for non-dominant languages in China and Australia. A critical review has also been conducted to evaluate the adequacy of these policies. Accordingly, an optimized framework on minority language-in-education policies and planning within China, and also for indigenous educational language policies and planning in Australia at tertiary level has been carefully proposed. In addition, fieldwork has been conducted in both countries. This fieldwork mainly involved in depth interviews. Classroom observation was also conducted to support this research. Students and lecturers who teach or study minority or indigenous languages from the following institutes are involved in this study.

3.3 Elements of the research methodology

3.3.1 Research design

This study employed a qualitative method, with core components including published documents from national, regional, institutional, and personal sources and also unpublished internal documents from both China and Australia. Given the limitations of documentation analysis which can never fully examine the practical implementation of policy (i.e. ethnic minority and indigenous language educational policy) in targeted institutions and courses, in-depth interview was adopted to gather more firsthand information and insight from frontline educators, students, linguists, and policy makers. Classroom observation was used to support this study. Research findings were generated through the integration, classification, and analysis of both documented and verbal data. The process of the study is illustrated in the flowchart as shown in Figure 3.2.

Figure 3.2 Research Process Flowchart



3.3.2 Data collection

Studying the implementation of ethnic and indigenous minority language-in-education policy involves vast amounts of information, including policy to do with: ethnic minorities and Indigenous / Aboriginal groups, educational, national and regional policies. It also involves the

analysis of academic opinion, student admission data, teaching staff recruitment, curriculum design, teaching methods and materials, funding support, the evaluation of assessment systems, further study and career pathways, and all problems and issues encountered by teachers and students. Therefore, multiple data sources were consulted and analysed over the course of this research.

The Purposeful Sampling approach was used when selecting data. In this approach, researchers intentionally select individuals and sites that will be most helpful in learning and understanding central issues (Creswell 2012: 206). According to Miles & Huberman (1994) and Patton (1990), several types of purposeful sampling strategies are often used in qualitative research, i.e. sampling that occurs before data collection: Maximal Variation, Extreme Case, Typical, Theory or Concept, Homogeneous, and Critical Sampling.

Opportunistic Sampling, Snowball Sampling, and Confirming and Disconfirming Sampling are all forms of sampling that occur after data collection as begun. The main sampling strategies adopted for this study were Maximal Variation Sampling, Typical Sampling, Homogeneous Sampling, and Opportunistic Sampling.

Maximal Variation Sampling is a purposeful sampling strategy in which the researcher samples cases and individuals that differ in some characteristics. Researchers identify characteristics they want to focus on and then find sites and individuals displaying differences. For example, the research sites Míngzú University of China (MUC), Northwest Míngzú University (NWMU), Southwest Míngzú University (SWMU), and Yúnnán Míngzú University (YMU) are designated tertiary education institutions for ethnic minorities in China, with well-established ethnic minority language departments. In Australia, the institutions this research focused on included BIITE in the NT, which was set up for the education of Aboriginal and Torres Strait Island people, and which has partnership courses with Charles Darwin University (CDU) in Darwin in the NT.

The Typical Sampling strategy is about studying a person or a site that is 'typical' to those unfamiliar with the situation. For example, in selecting research subjects, people who had been teaching ethnic minority or Indigenous languages for over 20 years were deliberately chosen because they embodied the norms of these language programs.

In Homogeneous Sampling, the researcher deliberately sampled individuals or sites based on membership in a subgroup with defining characteristics. For example, teaching staff and students belonging to the same language programs were chosen for the study.

Opportunistic Sampling is purposeful sampling undertaken after the data collection begins. In this process, the sample emerges during the inquiry. During the process of data collection, experienced teaching staff, academics, and student representatives were introduced by their peers, already involved in the research, to participate in this study.

3.3.2.1 Documentation

Documents consulted for the purposes of research usually consist of public and private records, representing general sources of text data for qualitative study (Creswell 2012: 223). For this research, a large number of documents (both published and unpublished) were reviewed and analysed, including national and regional educational policies, ethnic minority (Indigenous) policies, language policies; institutional and departmental policies; and internal documents (programs and courses curricula).

3.3.2.2 Research locations

In order to collect wide ranging and in-depth data to support this study, field studies were carried out in a number of locations in China and Australia. The map below Figure 3.3 shows major research locations in China. From top to bottom: MUC in Běijīng; NWMU in Lánzhōu, Gānsù Province; SWMU in Chéngdū, Sìchuān Province; and YMU in Kūnmíng, Yúnnán province.

Figure 3.3 Research Locations in China



Source: <http://clipart-library.com/images/8ixrbkMbT.gif>

The map below Figure 3.4 shows major research locations in Australia. BIITE and CDU in Darwin (NT); the UofA, University of South Australia (UniSA), and the School of Languages in Adelaide (SA); and The University of Melbourne (UniMelb) in Melbourne (VIC).

Figure 3.4: Research Locations in Australia



Source: <https://passportandpiano.com/wp-content/uploads/2019/05/australia-map.jpg>

These institutions were selected because they are focal organisations for ethnic minority and Indigenous education in China and Australia at tertiary level. They offer representative courses, covering most types of Chinese minority languages and Australian Indigenous language programs. Interviews were carried out and observations collected on many sites

including on campus offices, classrooms, meeting rooms, etc. The entire survey spanned a period of five years (see Table 3.1), and because of the huge distances involved and the scope of this study there were some difficulties in following-up research participants.

Table 3.1 Research Locations and Data Collection Dates

	Interviews	Institute	City	Province/State	Time
China		MUC	Běijīng	Municipality	6-9 Jun 2016; (Follow-up) 23 Feb 2021
		NWMU	Lánzhōu	Gānsù	12-14 Jun 2016; (Follow-up) 23 Feb 2021
		SWMU	Chéngdū	Sìchuān	17-19 Jun 2016; (Follow-up) 23 Feb 2021
		YMU	Kūnmíng	Yúnnán	22-23 Jun 2016; (Follow-up) 23 Feb 2021
Australia		UofA	Adelaide	South Australia	18 Jan 2017; 20 Jul 2017; (Follow-up) 12 Aug 2021
		School of Languages	Adelaide	South Australia	30 Mar 2017
		UniMelb	Melbourne	Victoria	13-14 Jul 2017
		Tauondi	Victor Harbour	South Australia	16 Dec 2018
		BIITE	Darwin	North Territory	4-7 Feb 2019
		CDU	Darwin	North Territory	4-7 Feb 2019
		UniSA	Adelaide	South Australia	26 Jul 2019
	Classroom observation	Institute	City	Province/State	Time
Australia		UofA	Adelaide	South Australia	9-25 Jan 2017

3.3.2.3 Research participants

43 interviewees participated in the Chinese ethnic minority language education interview survey and 15 in the Australian Indigenous language education interview survey. The participants of the survey in China included 30 students and 15 teaching staff, covering 13 of the 18 ethnic minority languages currently offered in universities. The students ranged from undergraduate to PhD level, and the teaching staff included both young and experienced lecturers, some with over 20 years' experience (see Table 3.2). In Australia, there were 15 interviewees, involving 5 of the 9 Indigenous languages currently offered in the university and TAFE sector. 12 of these were frontline teachers (including both young teachers who started teaching after 2015 and veteran teachers with more than 20 years' experience). Two were academics (one of whom spearheaded the drafting of Australian national language policies in

1987), and one was both working and studying at university level (see Table 3.3). Purposeful Sampling strategy (see § 3.3.2) was used to select participants in order to ensure the comprehensiveness, diversity, depth and authority of the data.

Table 3.2 Interviewees of the Study in China
(Interviewees are identified only by code to protect their privacy)

	Interviewee (years of teaching)	Ethnicity	Occupation	Interview Date
Bachelor	CS1	Uyghur	2 nd year student of Uyghur Language and Literature at MUC	6 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS2	Tibetan	3 rd year student of Tibetology at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS3	Tibetan	3 rd year student of Tibetan Language and Literature at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS4	Tibetan	3 rd year student of Tibetology at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS5	Tibetan	3 rd year student of Tibetan Language and Literature at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS6	Yí	Final year student of Yí Industry Management at SWMU	17 June 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS7	Yí	Final year student of Yí-Hàn Bilingual at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS8	Yí	Final year student of Yí-English Bilingual at SWMU	17 Jun 2016, in person; (Follow-up) 6 June 2020, through WeChat; (Follow-up) 23 Feb 2021, through WeChat
	CS9	Yí	SWMU Yí-Hàn Bilingual major graduate; civil servant in her hometown	18 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
Master	CS10	Uyghur	2 nd year student of Uyghur language and Literature at NWMU	13 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS11	Uyghur	2 nd year student of Uyghur language and Literature at NWMU; TAFE teacher in Xīnjiāng	13 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS12	Hàn	2 nd year student of Hàn Literature in the Department of Uyghur Language and Literature, NWMU	13 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS13	Chinese Mongolian	Final year student of Chinese Mongolian Folk Literature at NWMU	14 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS14	Chinese Mongolian	1 st year student of Chinese Mongolian Folk Literature at NWMU	14 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS15	Chinese Mongolian	1 st year student of Chinese Mongolian Folk Literature at NWMU	14 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS16	Lìsù	1 st year student of ethnic minority language (Lìsù) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS17	Jǐngpō	1 st year student of ethnic minority language (Jǐngpō) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, through email

	CS18	Jǐngpō	1 st year student of ethnic minority language (Jǐngpō) at YMU; tutor at Dèhóng Teacher's College	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS19	Jǐngpō	1 st year student of ethnic minority language (Jǐngpō) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS20	Nakhi	1 st year student of ethnic minority language (Nakhi) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS21	Dǎi	1 st year student of ethnic minority language (Dǎi) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS22	Dǎi	1 st year student of ethnic minority language (Dǎi) at YMU	23 Jun 2016, in person; (Follow-up) 25 Feb 2021, through Wechat
	CS23	Hàn	1 st year student of ethnic minority language (Dǎi) at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS24	Hàn	1 st year student of ethnic minority language at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
PhD	CS25	Hàn	1 st year student of Chinese Kazakh Language studies at MUC	7 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS26	Zhuàng	1 st year student of Zhuàng Language studies at MUC	9 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CS27	Tibetan	1 st year student of Tibetology at SWMU	17 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS28	Yí	1 st year student of Yiology at SWMU; lecturer in Business English at XCU	18 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS29	Tibetan	1 st year student of Tibetology at SWMU	19 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CS30	Táiwān Aboriginal Makatao	Student of ethnology at National Dong Hwa University, Táiwān	19 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
Teaching staff (years of teaching)	CT1 (since 2014)	Uyghur	Lecturer in Uyghur Language and Literature programs at MUC	6 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CT2 (15+)	Chinese Mongolian	Associate Professor in Chinese Mongolian-English programs at HMC; student in Chinese Mongolian language studies at MUC	7 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT3 (since 2011)	Uyghur	Associate Professor and Dean of Tibetan Language and Literature Department at NWMU	12 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT4 (since 2012)	Tibetan	Associate Professor in Tibetan Language and literature at NWMU	14 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT5 (15+)	Tibetan	Lecturer in Tibetan language and literature at SWMU; student in Tibetology at SWMU	18 Jun 2016, in person; (Follow-up) 23 Feb 2021, through WeChat
	CT6 (30+)	Yí	Professor in Yí language and literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT7 (since 2011)	Zhuàng	Lecturer in Zhuàng language and literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT8 (25+)	Lisù	Associate Professor in Lisù language and literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT9 (since 2012)	Hāní	Lecturer in Hāní language and literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
	CT10 (since 2010)	Hàn	Lecture in ethnic minority folk literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email

CT11 (since 2012)	Wǎ	Tutor in in Wǎ language and literature at YMU	22 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
CT12 (15+)	Wǎ	Associate Professor in Wǎ language and literature at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email
CT13 (30+)	Jǐngpō	Professor in Jǐngpō language and literature at YMU	23 Jun 2016, in person; (Follow-up) 23 Feb 2021, by email

Note: CS represents Chinese Student; CT represents Chinese Teacher

Table 3.3 Interviewees of the Study in Australia
(Interviewees are identified only by code to protect their privacy)

Interviewee (years of teaching)	Ethnicity	Occupation	Interview time & location
AS1 (N/A)	Aboriginal	UniSA staff, Kurna language learner at UofA, Pitjantjatjara language learner at UniSA	18 Jan 2017, in person; 26 Jul 2019, in person
AT1 (20+)	Caucasian	Pitjantjara language teacher at School of Languages, SA	30 Mar 2017, in person
AE1 (20+)	Caucasian	Professor of Language and Literacy Education at UniMelb & Language Policy maker	13 Jul 2017, in person
AE2 (20+)	Caucasian	Professor in languages and linguistics & Director of the Research Unit for Indigenous Language at UniMelb	14 Jul 2017, in person
AT2 (20+)	Caucasian	Linguist, Aboriginal language curriculum designer & co-teacher at UofA/Tauondi	17 Jul 2017, in person; 16 Dec 2018, in person
AT3 (20+)	Caucasian	Associate Professor in Aboriginal Linguistics & Kurna language teacher at UofA	20 Jul 2017, in person; 12 Aug 2021, in person
AT4 (15+)	Aboriginal	Ngarrindjeri language teacher at Tauondi	16 Dec 2018, in person
AT5 (20+)	Caucasian	Head of School Higher Education, BIITE	6 Feb 2019, in person
AT6 (20+)	Caucasian	Linguist & Arrernte/Alyawarr language teacher at Alice Springs Language Centre/BIITE/CDU	7 Feb 2019, by telephone
AT7 (20+)	Caucasian	Academic Support Advisor of BIITE	4 Feb 2019, in person
AT8 (15+)	Aboriginal	Preparation for Tertiary Success Program Teacher at BIITE	4 Feb 2019, in person
AT9 (since 2015)	Caucasian	Lecturer in Linguistics at BIITE	4 Feb 2019, in person
AT10 (20+)	Caucasian	Lecturer in Indigenous Education at BIITE	5 Feb 2019, in person
AT11 (since 2015)	Asian	Yolŋu Matha linguistic lecturer at CDU	5 Feb 2019, in person
AT12 (since 2015)	Aboriginal	Yolŋu Matha language teacher at CDU	5 Feb 2019, in person

Note: CS represents Australian Student; AE represents Australian Expert; AT represents Australian Teacher

3.3.2.4 Semi-structured, open-ended, in-depth interviews

The in-depth interviews were open-ended, semi-structured, and face-to-face, with only one participant requiring a telephone interview. Both one-to-one and focus group interviews were conducted. Among them, interviewees CS2/3/4/5, CS6/7/8, CS9/28, CS10/11, CS13/14/15, CS17/18/19, CS21/22, CS23/24, CS29/30, AT2/4, AT7/8, and AT11/12 were interviewed using the focus group interview method (see Table 3.2 and Table 3.3). All interviews were recorded and stored on the UofA student U drive. Consent forms were given to all interviewees to obtain consent before the interview and interviewees were requested to share personal information and active email address for any follow-up contact. Interview questions for each interviewee were designed individually based on these general questions:

Access to education:

1. Are all students in this program native speakers of (ethnic minority / Indigenous)? + (Probes)
2. Are there any preferential policies for the (ethnic minority / Indigenous) students who apply for this program? + (Probes)
3. Is the minimal score or requirement for admission to this program lower than other programs in this university or institute? + (Probes)
4. Were students able to listen, speak, read, and write in their target language before enrolling in this program? + (Probes)

Personnel requirements:

1. What are the recruitment criteria for minority / Indigenous teaching staff?
2. Is there any in-service or pre-service training for teaching staff in this program? + (Probes)
3. Are (ethnic minority / Indigenous) language courses taught by native minority language speakers of (minority / Indigenous) ethnicity? + (Probes)
4. If teacher training was offered, how frequently did you attend training sessions after you began teaching? + (Probes)
5. Do you have any suggestions for in-service or pre-service training? + (Probes)
6. Do you think teaching staff are paid fairly?

Curriculum design:

1. What was the underlying purpose for the setting up of this program? + (Probes)
2. What is the general outline of this program? + (Probes)

3. What are the core courses of this program? + (Probes)

Teaching methods and materials:

1. What teaching modes are used in this program? + (Probes)
2. What are the most common teaching methods used by teachers in this program? + (Probes)
3. Are minority / Indigenous languages used as the medium of instruction for teaching? + (Probes)
4. Are there sufficient teaching materials available for this program? + (Probes)

Resource funding and development :

1. How was the setting up of this program funded? + (Probes)
2. Is there consistent financial support for curriculum development? + (Probes)

Evaluation and professional accreditation:

1. How does the program assess student learning outcomes? + (Probes)
2. How does your institute evaluate teaching quality? + (Probes)
3. Are graduates able to work in related minority / Indigenous areas using the target language? + (Probes)
4. What accreditation is available for students undertaking your language courses? (e.g. diplomas, certificates, etc.) + (Probes)

Further study and career pathways:

1. What careers do graduates typically pursue? + (Probes)
2. How many students choose to do further study? + (Probes)
3. Can graduates find employment after studying this program? + (Probes)
4. What career development and promotion opportunities are available for the graduates and teaching staff of minority / Indigenous language programs? + (Probes)

All interviews took approximately one and half hours, with some focus group interviews extended to around three hours. During the interview process, planned questions were adhered to, but there was flexibility in the follow up conversations with interviewees. Probes (sub-questions) under each question were asked in order to elicit deeper and more relevant information. All interviews were transcribed.

3.3.2.5 Classroom observations

Classroom observation was used as a supplementary method in this study. Observation is the process of gathering open-ended, firsthand information by observing people and places at a research site (Creswell 2012: 213) and is frequently used in qualitative research. Utilizing this method requires keen observation on the part of the researcher. In qualitative surveys, the Role of a Participant Observer, the Nonparticipant Observer, and the Changing Observational Role (Spradley 1980) are the most employed observation roles.

A Participant Observer is a role that researchers assume when they engage in activities inside the environment they are monitoring. As a participant, the position is one of 'inside' observer, actively participating in research site activities. Taking notes while engaging in this kind of activity can be challenging.

A Nonparticipant Observer is an observer who visits a site and takes notes without engaging in participant activities. The observer is an 'outsider' who sits in a convenient location, such as the rear of the classroom, to observe and record the activities under investigation. However, by not actively engaging, the researcher is somewhat isolated from the actual events, so observations are more likely to be more reserved.

The Changing Observational Role strategy was by far the best of all the observation strategies for the purposes of this study. This strategy is one where researchers adapt their role to the situation. I attended the whole, Reclaiming Languages: a Kaurna Case Study summer school at the UofA as a student. On the first visit, I was a nonparticipant observer watching the students and the instructor. I spoke with students during recess to get a better understanding of their backgrounds including the reasons for attending the course. In the following visits, I sometimes took part in the Kaurna language learning process as a participant and sometimes as a non-participant, observing both the students, and the instructor's teaching methods, and also the interaction between the instructor and students. At the end of the summer school, I conducted in-depth interviews with one student and the lecturer.

3.4 Ethic issues in data collection

This study was conducted in accordance with the requirements of the National Statement on Ethical Conduct in Human Research (2007). The ethics application for this project was reviewed and approved (Ethics approval Number: H-2016-195) by the Human Research Ethics Review Group of the UofA and considered to be low risk. Concerns for the participants included:

- In-depth interviews were time-consuming, and some participants may have felt overwhelmed;
- Participants may not want to be audio recorded;
- Participants may feel uncomfortable discussing personal experiences and perspectives.

Measures taken to mitigate potential concerns:

- To ensure participants were as comfortable as possible during the interview, the researcher allowed interviewees to choose their own interview sites and every effort was made to make them feel comfortable, and explain the purpose of the information;
- For those who did not want to be recorded (only three cases) the main interview was recorded as transcript;
- Generally, potential interviewees were contacted prior to formal interviews and research objectives were clearly and thoroughly explained, with actual interviews then scheduled for an appropriate time.

However, not every interview went smoothly. Some teachers were clearly sensitive to being interviewed, and even asked the researcher to leave without finishing the interview. One interview subject was recommended by one of their peers, but when contacted, refused to cooperate. Other interviewees had a perfunctory attitude and provided little useful information. As the interviews were entirely on a voluntary basis, the researcher fully appreciated the support of all those who participated and understood when people refused to cooperate for various reasons.

3.5 Conclusion

This chapter has discussed the research methodology and theoretical framework that are the basis of this study in detail. Pre-existing theoretical frameworks and study methodologies cannot be automatically applied to research without some individual variation. So as a researcher, I have developed and adapted current theoretical framework and methodologies

compatible with current theories and methods, to get the best results. Given the diversity of ethnic language education policies and the complexities of their implementation in tertiary education and TAFE, this study has employed a long span of qualitative research approaches. To be specific, a large number of time-consuming in-depth face-to-face interviews and follow-ups were employed, to ensure the accuracy and authenticity of the findings.

Chapter 4

Ethnic Minority Indigenous Language Programs at Tertiary Level in China and Australia: Overview

4.0 Introduction

Since the establishment of the People’s Republic of China, mínzú jiàoyù (Ethnic Minority Education) has been treated as a specialized field of educational policy and planning. In the context of education in China, special considerations, e.g., regional ethnic autonomy policies, national and regional educational policies, etc. apply to the unique needs of ethnic minorities. China has made some efforts to preserve and incorporate minority languages and more than 30 Chinese universities offer ethnic minority language programs and courses (The most significant ones refer to Table 4.1).

Table 4.1 Significant Chinese Universities Offering
Ethnic Minority Language Programs and Courses

Location	University Name	Abbreviation
Běijīng	Mínzú University of China	MUC
Lánzhōu, Gānsù Province	Northwest Mínzú University	NWMU
Hézuò (Gānnán Tibetan Autonomous Prefecture), Gānsù Province	Gānsù Normal University for Nationalities	GNUforN
Nán níng, Guǎngxī Zhuàng Autonomous Region	Guǎngxī University for Nationalities	GUforN
Guíyáng, Guìzhōu	Guìzhōu Mínzú University	GMU
Hohhot, Inner Mongolia Autonomous Region	Inner Mongolia University	IMU
Hohhot, Inner Mongolia Autonomous Region	Inner Mongolia Normal University	IMNU
Hohhot, Inner Mongolia Autonomous Region	Hohhot Mínzú College	HMC
Tōngliáo, Inner Mongolia Autonomous Region	Inner Mongolia University for Nationalities	IMUforN
Chìfēng, Inner Mongolia Autonomous Region	Chìfēng University	CU
Xīníng, Qīnghǎi	Qīnghǎi Nationalities University	QNU
Chéngdū, Sìchuān Province	Southwest Mínzú University	SWMU
Kāngdìng (Garzê Tibetan Autonomous Prefecture), Sìchuān Province	Sìchuān Mínzú University	SMU
Xīchāng (Liángshān Yí Autonomous Prefecture), Sìchuān Province	Xīchāng University	XCU
Lhasa, Tibet	Tibet University	TU
Lhasa, Tibet	Tibetan Traditional Medical College	TTMC
Ūrümqí, Xīnjiāng Uyghur Autonomous Region	Xīnjiāng Normal University	XNU
Ūrümqí, Xīnjiāng Uyghur Autonomous Region	Xīnjiāng University	XU
Ūrümqí, Xīnjiāng Uyghur Autonomous Region	Xīnjiāng University of Finance and Economics	XUofFE
Ūrümqí, Xīnjiāng Uyghur Autonomous Region	Xīnjiāng Agricultural University	XAU
Kashgar, Xīnjiāng Uyghur Autonomous Region	Kashgar University	KU

Yīlí (Yīlí Kazakh Autonomous Prefecture), Xīnjiāng Uyghur Autonomous Region	Yīlí Normal University	YNU
Kūnmíng, Yúnnán Province	Yúnnán Mínzú University	YMU

As far as Australia is concerned, at the time of first European contact, there were over 300 distinct Indigenous languages spoken in the country. However at this point in time, early in the 21st Century, fewer than 13 of those languages are still actively spoken by children and most of those are in remote parts of Australia, with only small communities of speakers. This means the likelihood of them continuing as spoken languages is slim.

In recent years, many people have started re-learning the languages of their ancestors, seeing them as an important way to connect with all aspects of their ancient cultural heritage. Interest in learning these languages is coming not only from the descendants of Indigenous peoples but also from the wider community, where currently, there is a growing awareness and respect for Indigenous languages and culture.

Australian universities offer some courses in Indigenous languages with a website called ‘University Languages Portal Australia’(ULPA) providing information for prospective students. It allows students and others to readily find information on: 1. which languages, including Indigenous Australian languages, are offered at which levels at which universities, and which are offered online; 2. how to enrol cross-institutionally in (Simpson 2014). Six Indigenous languages taught in seven universities are offered (See Table 4.2).

Table 4.2 Australian Universities Teaching Indigenous Languages

Location	University Name	Abbreviation
Northern Territory	Batchelor Institute of Indigenous Tertiary Education	BIITE
Northern Territory	Charles Darwin University	CDU
New South Wales	The University of Sydney	USYD
New South Wales	Charles Sturt University	CSU
Australian Capital Territory	The Australian National University	ANU
South Australia	The University of Adelaide	UofA
South Australia	The University of South Australia	UniSA

This chapter presents preferential policies at tertiary level in both China and Australia in regards to ethnic minority language courses and programs, with a particular focus on the programs offered at MUC, NWMU and SWMU in China. In Australia, the main focus is on courses offered at BIITE, CDU, UofA, and UniSA.

4.1 Preferential (or Compensatory) education policy and practice for ethnic minorities in China

In China, both central and local governments have promulgated a series of compensatory policies to safeguard and guarantee the development of ethnic minority education. Ethnic minority education is less developed in China than in other countries, and the reasons for this are attributed to the fact that many ethnic communities live in remote inaccessible regions. Historical discrimination by the mainstream culture, and poverty accompanied by poor social development are also used as reasons for the lack of development in minority education (Wang 2011: 3).

In detail, many ethnic minorities live in areas located in remote regions with little or no transportation in and out of their communities. These areas are also often poverty-stricken, with little chance for economic development and education. Historically, around the time of the foundation of the People's Republic of China in 1949, some ethnic minority communities were still functioning in their native state. For example, the Nakhi, Jǐngpō and Lisù people of Yúnnán Province (near the south-west border of China); The Ewenki and Oroqen people of Inner Mongolia and Hēilóngjiāng (in the north-east of China); and the Tibetan people of Tibet.

However, many of these communities have suffered historical discrimination, mainly due to 'Hàn nationalism', also called 'Hàn chauvinism' (The word Hàn is used in China to refer to the dominant group of people in China, i.e. the Chinese; the Hàn language is the dominant Chinese language). This kind of thinking has traditionally claimed that Hàn nationality, culture, etc. are superior to all other groups living in China, and it is still pervasive in the thinking of many Chinese people, to this day. In the past, ethnic minorities have been invaded and had their resources stolen by members of this dominant group, leaving many ethnic communities impoverished and lacking in economic development and the ability to adequately support their own development in many areas including education.

Successive Chinese governments (since 1949) have tried to repair this situation to some extent by enacting preferential policies to bridge the gap between Chinese state education and ethnic minority education, enabling more children from ethnic minority areas to go to school and get a sound education.

4.1.1 Educational funds and special subsidies for ethnic minorities

Since the 1990s, the Chinese central government and local provincial governments have allocated special funds and subsidies for the development of ethnic minority education. In 2002, the central government policy, ‘Decision on Deepening Reform and Accelerating Education for Ethnic Minorities’ stipulated that both central and local governments should provide financial aid for the less developed ethnic minority groups and also that they share high quality education resources with these communities to develop and sustain modern education systems in these areas.

The policy also stipulated that donations from places like Hong Kong, Macao and Táiwān, and international loans for the purposes of developing education in China should be allocated to the less developed areas in the west of China and other remote areas. Chinese citizens themselves were asked to donate to help set up schools in these areas; to establish the compulsory education system⁵ found in all other parts of the country. These donations were tax deductible (State Council of the People's Republic of China 2002; Xia 2007: 24).

In 2006 the Finance and Education Ministries set out measures for the supervision of the distribution of Central Government Special Subsidies for ethnic minorities and special education. This was done to ensure the application, expenditure and allocation of the funds was done fairly (Guidelines for the supervision of Special Subsidies by the Central Government for Education for Ethnic Minorities and Special Education 2006). An updated policy, ‘Guidelines for the supervision of subsidies for Special Education’ replaced this in 2015, with the aim of improving the transparency and equality of the distribution for both the efficient utilization of funds and fairness to all communities.

4.1.2 Cultural aid for tertiary education for ethnic minorities

⁵ Compulsory education in China refers to the system imposed by law, of nine-years of education for all citizens. Typically, at the age of six, all children are enrolled in school to begin their compulsory education. In remote and other areas where this may not be possible, children may start at age seven. This compulsory education system is divided into two stages: primary school (Age 6-12) and junior middle school (Age 13- 15) (Compulsory Education Law of The People's Republic of China 1986).

In a bid to improve the quality of tertiary education in poorer and remote areas, provincial governments from the more developed areas in the east, i.e. provinces and cities such as Běijīng, Shànghǎi, Tiānjīn, Jiāngsū, Shāndōng, have progressively set up a series of cultural and education aid programs to help develop tertiary education in these areas (Xia 2007: 26). Two of these programs in particular, ‘One-to-one Partnership Aid’ and ‘Many-to-one Partnership Aid’, have achieved a high degree of success in solving the imbalance of educational resources between the more developed eastern areas and less developed western areas.

To date, 55 universities in the west of China have received educational aid from 69 major universities in the east. These partnerships have included the following: having leading professors from eastern universities offer lectures in the less fortunate universities; carrying out exchange training programmes for teaching staff and administrators; adopting new curriculum from elite universities and a program whereby experienced academics from the north and east of China are encouraged to assist disadvantaged universities by working as teaching or research team leaders in those universities. Other programs include joint research projects, etc.

Through the combined efforts of all the above, there have been marked improvements in many areas including research capacity, number of qualified teaching staff, and the number of student scholarships and training and quality of admin staff. These joint research projects between universities have also brought great economic benefit.

For example, SWMU, has been partnered with Húnán University in this manner since 2011, and the two universities have carried out a series of academic activities and joint projects. From 2013 until 2015, Professor Shama Layi led a research group made up of members of both universities to develop Huā Yáo⁶ language corpus and language learning applications (Ouyang & Kang 2017; Wang & Qumu 2015). This joint project has successfully documented, preserved and maintained the Huā Yáo language. Húnán University and SWMU also have a partnership, which includes a shared digital library, optimising research resources, etc.

⁶ The Huā Yáo is a branch of the Yáo ethnic group, living mostly in the region around Lónguǐ County, Húnán Province. The Huā Yáo people call themselves ‘Nai’, and their culture and language are quite unlike other branches of the Yáo ethnic group, which also has unique customs and language (Editorial Board 2009: 322; Xu & Liu 2015: 77). Huā Yáo language is unwritten, similar to many other southern Chinese minority languages (Xu & Liu 2015: 77).

As far as economic benefits go, the Universities of Qīnghǎi, Tsinghua, and Northwest Agriculture and Forestry University, together with China's University of Geosciences and the East China University of Science and Technology, have set up 11 research institutes, 4 collaborative innovation centres and 22 demonstration agricultural bases (Guo 2016; Southwest University of Science and Technology 2015). The hybrid rapeseed produced through these partnerships has led to a 1.2 billion RMB profit (240 million Australian dollars) (Guo 2016).

To improve the qualifications of teaching staff, SWMU lecturers are routinely sent to Húnán University for 6 to 12 months of training. Since 2012, the Ministry of Education has requested Húnán University to provide opportunities for the supervision of select SWMU lecturers at PhD level in order to optimise their teaching qualifications (Guo 2015). Highly qualified and experienced supervisors from Húnán University are selected to supervise these PhD students.

The central government has also increased cultural and financial support for higher education in remote and impoverished areas in order to improve elementary education and to target talented children in ethnic communities for specialised education and training (2011: 63).

4.1.3 Xīnjiāng (Xīnjiāng bān) and Tibetan (Xīzàng bān) classes

Xīnjiāng classes (Xīnjiāng bān) and Tibetan classes (Xīzàng bān) have been established in major cities in inland China (i.e. Xīnjiāng Province and Tibet) so students can receive junior middle school (age 13- 15) and senior middle school (age 16- 18) education. All students are eligible to study in these classes, as they are not restricted to those of ethnic minority background. Hànn students whose parents work in these areas and have Hùkǒu (household registration) in Xīnjiāng or Tibet are also eligible to take these classes.

In both cases, the language of instruction is Hànn, and students who graduate from these classes then have the privilege of enrolling in assigned major universities ('211 project' or '985 project' universities) including top universities such as Běijīng University, Tsinghua University, Zhèjiāng University; The University of Science and Technology of China, Fudan University and Shànghǎi Jiāotōng University (General Office of the Ministry of Education.

2016). It is worth mentioning that the above is the stated policy. However, in the current climate of political uncertainty particularly in Xīnjiāng, it is unclear how much of this policy is actually carried out.

4.1.4 Preferential policies at tertiary level

Classes for ethnic minorities at state universities (mínzú bān)

Classes for ethnic minority students have been established at major state universities. According to the data from The Ministry of Education of the People's Republic of China (General Office of the Ministry of Education 2016), the enrolment quotas for ethnic minority classes in state universities in 2016 totalled 6929 students. 73 state universities and institutes have established mínzú bān, translated as ethnic classes. 59 of them are běnkē programs (ordinary undergraduate programs, typically leading to a Bachelor's degree), and 14 are zhuānkē programs (specialized or vocational training in undergraduate education, leading to a vocational diploma qualification). Most of the universities that these programs have been assigned to are located in Guǎngxī, Guìzhōu, Yúnnán, Inner Mongolia and Běijīng.

Xīnjiāng classes and Tibet classes at universities and institutes in inland China

In 2006, more than 300 universities in inland China had set up special programs for students who graduated from Xīnjiāng or Tibet middle school classes. The enrolment quota for Xīnjiāng classes in 2016 was 6889; for Tibet classes, it was 2951 (General Office of the Ministry of Education 2016).

Preparatory classes for ethnic minorities at university level (yùkē bān)

In 2016, 552 universities throughout the country had established ethnic minority preparatory classes, with an enrolment quota of 49810 students (General Office of the Ministry of Education 2016).

According to the Administrative Provision for Classes for Ethnic Minority and Preparatory Classes in State Tertiary Education Institutions (2005), these programs are specifically designed to support ethnic minority students who want to take the National University Entrance Examination (abbreviated as NUEE). Classes are especially for those minority students from remote alpine rural regions and these students may also be admitted to their preferred tertiary level education facility with lower university entrance examination results. Those who take the NUEE in a minority language⁷, must also do a one-year preparatory study. This is to improve their Hà language skills because China insists that all tertiary level students have standard Hà language skills.

This Preparatory course focuses on MSC, Mathematics, English as a Foreign Language and Chinese Communist Party Ideology and Politics. After completing these classes, students are required to take a final examination organized by The Department of Minority Education; Ministry of Education of the PRC and Guidance Commission on Preparatory Education of Ethnic Minority Higher Education Teaching and Administration. The examination includes three subjects: MSC, Mathematics and English. Failure in this final exam usually means that the student will be ineligible to apply for entry into any university or tertiary institution.

University undergraduate admission policy for ethnic minorities

The university admission score for ethnic classes may be 40 to 80 points lower than those for Hà students in the same province (Xia 2011: 72), and students admitted from Xīnjiāng and Tibet classes go through a special recruitment process. ‘Bonus points’ from 3 to 20 may be added to a minority candidate’s NUEE score (Luo 2017). However, it is based on the candidature’s personal information shown on the Hùkǒu, regardless of whether the candidate has any ethnic language skills. Some Hà candidatures change the information on their Hùkǒu to ethnic minority and also enjoy this preferential policy, which is unfair (Yao 2014). These bonus points are awarded for a selection of criteria including academic and sporting achievements.

⁷ So far, it is possible to take the entrance exam in seven ethnic minority languages: Tibetan, Uyghur, Chinese Mongolian, Chinese Korean, Chinese Kazakh, Chinese Kirghiz, and Yí language (Department of Education of Sìchuān Province 2017). The term ‘mín kǎo hàn’ refers to ethnic minority students who take the university entrance examination in the mainstream Hà language.

Admission policy may also vary according to a particular ethnic group, its location and the events of any particular year. For example, in 2000, an Ewenki student from Hēilóngjiāng province was allowed to enrol in MUC in Běijīng Běijīng with more than 100 points below the minimum score. This was because there were no other Ewenki students in attendance at that university that year (Clothey 2005).

Postgraduate admission policy—shǎoshù mínzú gǔgàn réncái péiyǎng jìhuà (The Key Personnel Training Program for Ethnic Minorities)

The ‘The Key Personnel Training Program for Ethnic Minorities’ (shǎoshù mínzú gǔgàn réncái péiyǎng jìhuà) has been offered since 2006. This postgraduate education program is designed for recruiting:

- 1) minority students whose hùkǒu (registered permanent residential accounts) are in the western provinces (Sìchuān, Yúnnán, Guìzhōu, Shǎnxī, Gānsù, Qīnghǎi), autonomous regions (Tibet, Xīnjiāng, Xīnjiāng Production and Construction Corps, Níngxià, Inner Mongolia, and Guǎngxī), and direct-controlled municipalities (Chóngqìng) and Hǎinán province; the frontier cities and counties, minority autonomous prefectures, counties, towns, and villages in Héběi, Liáoníng, Jílín, Hēilóngjiāng, Fújiàn, Húběi, Húnán provinces;
- 2) Hàn and minority people who are working as teaching and administrative staff for Tibet / Xīnjiāng classes. Mínzú universities or preparatory education for ethnic minorities (yùkē bān) in the university sector (General Office of Ministry of Education of the PRC 2017).

The quota for this program is 4,000 Master students and 1,000 PhD students per year. In 2017, 141 universities and vocational colleges were assigned to enrol students in the ‘Key Personnel Training Program for Ethnic Minorities’ (General Office of Ministry of Education of the PRC 2017).

Of the students I interviewed for this research, most had benefited from this training program, saying that it had allowed them to concentrate on their studies without having to find additional forms of financial support.

Postgraduate admission policy-shuāng shǎo (Double Minority) Policy

The National Postgraduate Entrance Examination (NPEE) includes a preliminary exam and an interview for those who pass the preliminary exam. The preliminary exam usually takes place in December each year. After results are released, interviews are set for those who successfully pass the preliminary tests, according to the discipline and location of each university. Universities in China are divided into two zones for the NPEE, A⁸ and B⁹. The acceptance score for the supplementary examination in Zone A is 10 points higher than that in Zone B for each discipline, because Zone A has the most sought after, competitive universities.

Double Minority policy means that any ethnic minority student who studies in a Zone B university must then commit to working in minority autonomous regions after graduation. 5 regions, 30 prefectures and 120 counties are included in this policy (Ministry of Education 2017). These students may also be offered preferential postgraduate admission to Zone B universities.

A ‘Double Minority’ minimum score refers to the ‘Mitigation Policy for Ethnic Minority Students’ (Table 4.3). The minimum scores accepted for students to take a NPEE interviews differ according to the discipline and range from 245 to 345. For eligible Ethnic Minority applicants who qualify for the Ethnic Minority Preferential Policy, the minimum score is 245. In practice, acceptance scores and admission requirements for ‘Double Minority’ students vary according to the particular university and discipline. Some universities only recruit working candidates, e.g. MUC, South-Central Míngzú University (SCMZU), South China Normal University, etc. However, the ‘Double Minority’ policy cannot help candidates much if they apply for the more well-known universities and disciplines. This is because of the

⁸ The Universities in Zone A include those in Běijīng, Tiānjīn, Héběi, Shānxī, Liáoníng, Jílín, Hēilóngjiāng, Shànghǎi, Jiāngsū, Zhèjiāng, Anhuī, Fújiàn, Jiāngxī, Shāndōng, Hénán, Húběi, Húnán, Guǎngdōng, Chóngqìng, Sìchuān and Shǎnxī.

⁹ Those in Zone B include Inner Mongolia, Guǎngxī, Hǎinán, Guìzhōu, Yúnnán, Tíbet, Gānsù, Qīnghǎi, Níngxià and Xīnjiāng.

extreme competitiveness of students wanting to enrol and study at these institutions, e.g. Chóngqìng University and Húnán University.

Table 4.3 Re-examination Accepting Minimum Scores for National Postgraduate Entrance Examination 2017

Name of Discipline (Major)	Zone A			Zone B		
	Total Score	Individual Score (Full Mark=100)	Individual Score (Full Mark=100)	Total Score	Individual Score (Full Mark=100)	Individual Score (Full Mark=100)
Philosophy	285	38	57	275	35	53
Economics	335	46	69	325	43	65
Law	310	44	66	300	41	62
Pedagogy (Exclude Physical Education)	310	44	132	300	41	123
Literature	345	53	80	335	50	75
History	315	45	135	305	42	126
Natural Science	290	39	59	280	36	54
Engineering (Exclude Mitigation Major)	265	35	53	255	32	48
Agronomy	255	34	51	245	31	47
Medical Science (Exclude Mitigation Major)	295	40	120	285	37	111
Military Science	280	39	59	270	36	54
Management	340	46	69	330	43	65
Art	335	35	53	325	32	48
Physical Education	260	34	102	250	31	93
Engineering (Mitigation Major)	260	34	51	250	31	47
Traditional Chinese Medicine (Mitigation Major)	295	39	117	285	36	108
Mitigation Policy for Minority Students	245	30	45	245	30	45

Note: The minimum score for preliminary test is 245 for ‘The Key Personnel Training Program for Ethnic Minorities’.

Unlike the ‘Key Personnel Training Program for Ethnic Minorities’, there is no special admission quota for ‘Double Minority’ candidates. This means candidates who pass the NPEE Preliminary Exam must compete with all other candidates in the interviews. The final admission list is determined by collating preliminary exam results with interview results. This means that ‘Double Minority’ candidates have relatively few opportunities to enrol, especially those applying in the more popular subject areas like IT and Accounting, etc. A series of

preferential admission policies including ‘Double Minority’ may apply when students want to enrol in Minority language, Literature and other majors that especially target ethnic minority students.

Employment policies after graduation

The Ministry of Education has set out a series of preferential policies on ethnic minority higher education for the purpose of training gifted students from the less developed western areas, and most ethnic minority language majors are eligible for these preferential policies. However, after taking advantage of these policies, students are then bound to employment agreements after graduation.

After graduation of undergraduate courses from Classes for Ethnic Minorities, Xīnjiāng and Tibet Classes or Preparatory Classes for Ethnic Minorities, students are encouraged to go back to their home regions to work but are allowed to work in many inland cities. Students who graduate from the free teacher training program and the non-Tibet autonomous region graduates targeted-Tibet employment program must go to ethnic minority regions to work.

As explained, postgraduate education preferential policies include ‘The Key Personnel Training Program for Ethnic Minorities’ and ‘Double Minority’ policy. Once students are accepted into these programs, they are obliged to sign contracts with their particular university, targeted employers (or original employers) and their local education administrative departments. Masters graduates of the ‘The Key Personnel Training Program for Ethnic Minorities’ must work for their targeted (or original) employers for not less than 5 years. Hàn and minority people working as teaching and administrative staff for Tibet / Xīnjiāng classes and in any of the Ethnic universities or in Preparatory Education for Ethnic Minorities, and also those working in Ethnological studies institutes must commit to working for their original employers for not less than 8 years. The period of service for ‘The key Personnel training program for Ethnic minorities’ PhD graduates, is 8 years. For those working for Tibet / Xīnjiāng classes, Ethnic universities, preparatory education for ethnic minorities in the universities, and in ethnological studies institutes, the length of time is 12 years. Agreements for ‘Double Minority’ graduates may vary according to the employer (Deng 2012), and this only applies to Masters graduate programs.

As the majority of universities taking part in the minority preferential programs are located in the more developed cities, this means that selected minority students have the opportunity to access higher quality education resources. However, some students do not meet the admission criteria for these preferential programs, which vary from province to province. Applications are examined by the provincial Ministry of Education and the admission quota is limited, meaning that enrolling in the more popular universities and majors is highly competitive. For minority students, minimum enrolment scores may be accepted as equal to standard enrolment scores for some of the more popular majors. For applicants who fail to gain entry to their target universities, it is then very difficult for them to be admitted into any other university (Tan & Su 2017: 276; Yang & Meng 2007:44). Some postgraduates who take advantage of preferential policies fail to comply with their agreements after graduation. However, this behaviour is not usually punished by employers or the Ministry of Education (Deng 2012: 90; Yang & Meng 2007: 44).

4.2 Ethnic minority language programs in Chinese universities

Ethnic minority education covers all levels of education from preschool and primary school, to high school, tertiary and vocational education and also teacher training and continuing education. Tertiary education plays a crucial role in training educators and researchers for ethnic minority education (Ou 2005: 58).

Tertiary level education is the apex level of learning for ethnic minority language studies, and university language education policy will have an impact on the existence and maintenance of any minority language. At tertiary level, all minority language programs are taught bilingually. This method of instruction can roughly be divided into three types according to the particular students' language competency in both Hà n and the minority language: 1. Minority language prioritised bilingual education, e.g. Uyghur and Chinese Kazakh language; 2. Hà n language prioritised bilingual education, e.g. Yí and Zhuàng languages; 3. Bilingual linguistic theory studies. This applies to postgraduate research students studying minority languages or linguistics. Through my research and field studies, I have further categorised minority language education at tertiary level in China, into four types (see Table 4.4).

Table 4.4 Minority Language Education Categories at Tertiary Level in China

Types	Type A:	Type B:	Type C:	Type D:
Main features	Well-designed programs, adequate teaching staff and students, sufficient academic materials	Bilingual teaching, lack of teaching staff and materials	General Minority Linguistic and literature programs / courses (use Hà̃n as language of instruction)	Ancient Philology
Examples	Chinese Mongolian, Tibetan, Uyghur, Chinese Korean, Chinese Kazakh, Chinese Kirghiz	Zhuàng, Dǎi, Jǐngpō, Hāní, Lisù, Miáo, Lāhù, Yí, Wǎ, Nakhì, Bái, Yáo	Some postgraduate minority language programs (e.g. YMU); some southwestern Chinese minority languages (e.g. MUC); ethnic minority language relevant research	Manchu language courses at Northeast Normal University & Hēilóngjiāng University

Type A: This applies to very strong Chinese ethnic minority languages, i.e. languages spoken by populations of over one million. People in these groups use their spoken and written language in every sociocultural sphere of their everyday lives, i.e. at home, in local neighbourhoods, amongst relatives, in politics, education, economy, etc.

In ethnic minority autonomous regions, Hà̃n and minority languages are used bilingually to conduct official business. Bilingual methods are also used for various forms of media, publishing, press, radio, television, and literature and art industries. Bilingual teaching is used throughout primary school and right up to university.

There are six Type A languages taught at university level: Chinese Mongolian, Tibetan, Uyghur, Chinese Korean, Chinese Kazakh, and Chinese Kirghiz. They all have well-designed language programs, with highly qualified teaching staff and a stable and continuing enrolment of students who speak these languages.

A few universities recruit beginners to study minority language programs. These language programs include those for the Chinese Mongolian, Uyghur, Tibetan and Chinese Kazakh languages. Beginners study in a different classes to native speakers because there is such a huge difference in their language abilities, i.e. those who are just starting to learn a language will hold back the learning of native speakers if they are in the same classroom.

The Mongolian, Tibetan, Uyghur and Korean languages are used as the medium of instruction for certain non-language / non-linguistic based programs in some universities in autonomous regions. These programs include those in Arts, Science, Engineering, Agriculture, Management, and Medical Sciences.

Type B: This refers to Chinese ethnic minority languages used in families, neighbourhoods and amongst relatives, etc. that are expressed orthographically by either traditional or newly-devised scripts. However, these are languages that have diverse dialectal variation. The use of these languages is usually limited to oral communication and there are not many official documents translated into these languages. Type B languages are not as widely spoken as the languages referred to in Type A. Therefore, they are taught as foundation language and linguistic courses from primary through to tertiary level education.

Type B languages taught at universities include: Zhuàng, Yáo, Dǎi (Déhóng / Xīshuāngbǎnnà), Jǐngpō (Jǐngpō / Zǎiwǎ), Hāní, Lìsù, Miáo, Lāhù, Yí, Wǎ, Nakhí, Bái languages are all taught in universities. All are languages that come from China's southwest. Only native speakers can be enrolled in these undergraduate programs (with the exception of Zhuàng / Yáo programs at GUforN) and few of these students are able to read or write their own language before studying at university. Overall, the Hànn language is used in these classes more than the particular minority language.

Type C: This type can apply to any minority language study but is especially applicable to Minority Language programs in universities in China's southwest. In Type C programs, Hànn is the language of instruction and linguistic knowledge is taught rather than minority languages per se. Type C programs aim to have native speakers' access linguistic methods and knowledge so they can have a better systematic understanding of how to maintain their own languages. For beginners, these programs provide them with the linguistic skills to study and maintain any particular minority language. Some examples of these courses include: postgraduate minority language studies in many universities and some ethnic minority language institutes; the school of ethnic culture's Masters program at YMU; the South China Minority language programs (Zhuàng, Dòng, Lí, Miáo) at the Department of Minority Languages and Literature, MUC.

Type D: Ancient Philology and historical documents. This applies to languages that are no longer spoken. For example, The Manchu Ancient Philology courses at the School of

History and Culture, Northeast Normal University and the Manchu Language and Culture Research Centre, Hēilóngjiāng University. Also, the traditional Shuǐ scripts which can be taken as an elective course in Qiánnán Normal University for Nationalities. These courses are instructed in Hànn and the teaching contents are more about history and archaeology.

It is worth noting that the status of the Yí language has dramatically increased in recent years, particularly in the educational sector. More Hànn-Yí bilingual primary and secondary schools are now set up in Sìchuān province to provide Yí language students with a systematic native language learning environment. The Yí language was added to the University Entrance Examination System as a Type A language from 2020, with two types of Yí language tests for candidates to select: Mode One—University Entrance Exam papers will be offered in the Yí language apart from those tests specifically for the Chinese and English languages. Mode Two—Candidates do the NUEE, and then choose an extra Yí language written test, with the total score calculated as Chinese language score \times 50 per cent + Yí language score \times 50 per cent + the other subject areas.

At the other end of the scale, the Chinese Kirghiz language is disappearing. The only well-established university department offering a Chinese Kirghiz Language and Literature course has now become part of the Department of Chinese Kazakh Language and Literature at MUC.

4.3 Preferential policy and practice for Indigenous people and Indigenous language learning at tertiary level in Australia

In Australia, preferential policies have been made to encourage Indigenous people to access higher education and to study Indigenous languages. These policies include:

- Adjustment Factors to the South Australian Tertiary Admissions Centre (SATAC)—University Language, Literacy and Mathematics Scheme. This scheme helps students prepare for undergraduate studies by studying a specified language, English and Mathematics subjects. Applicants can take a Language Other Than English (LOTE) in the Languages Learning Area (excluding the subject Language and Culture) worth 20 credits or 2 Australian Indigenous language subjects worth 10 credit points each. The Scheme applies to all courses offered by CDU, Flinders University, UofA,

UniSA, Tabor University and Torrens University Australia with the exception of some medical courses (<https://www.satac.edu.au/adjustment-factors>).

- Most universities provide assisted pathways to study for those Indigenous students who have almost but not quite, met university entrance requirements. For example, Access Pathway at UofA, assists Indigenous Australian applicants completing Year 12 (those students who will not receive an Australian Tertiary Admission Rank (ATAR)—the primary criterion for domestic student entry into undergraduate courses in Australian public universities); have completed Year 12 (without the required ATAR); or have applied to study as mature aged students (https://www.adelaide.edu.au/wirltu-yarlu/system/files/media/documents/2020-07/Access_Pathway_A4_flyer_DS.pdf).
- The University Preparatory Program (UPP) for Aboriginal and Torres Strait Islander students. This Program is a free one-year program for students who have almost met university entrance requirements. It differs from university to university. For example,
 - Wirltu Yarlu at UofA supports all Aboriginal and Torres Strait Islander students, to improve numeracy, literacy and research skills while at the same time, introducing them to university culture. The goal of the program is to give students the tools to study successfully (<https://www.adelaide.edu.au/wirltu-yarlu/degrees/upp/>).
 - The Preparatory Tertiary Success (PTS) program at BIITE is available for all Aboriginal and Torres Strait Islanders 18 years or older. It is most suitable for people who have at least, completed Year 10 at high school or a Certificate III qualification (<https://www.batchelor.edu.au/students/courses/pts/>). This course is done online with students completing a diagnostic booklet that the teacher assesses. Students are enrolled at the level their literacy and numeracy is assessed. Although this work is done online, students can also go to a class and get assistance. If literacy and numeracy levels do not meet minimal requirements, students start off doing Certificate I and II in literacy and numeracy. Literacy includes reading and comprehension. Numeracy includes addition, subtraction, percentages, and money skills (AT7 & AT8, personal communication, 4 February 2019).

- Literacy and reading levels should be at Year 10 or above but students do not have to have completed year 12. Indigenous people who are interested in studying at BIITE can call and arrange meetings at either the Darwin or Alice Springs campuses. If applicants live in other states, they can take the assessment either online or by telephone (AT7 & AT8, personal communication, 4 February 2019).
- Indigenous Tutorial Assistance Scheme (ITAS): any Indigenous student at a university is eligible for ITAS. This is an Australian government scheme that provides supplementary funding to universities to arrange tutorial support for Indigenous people. Universities employ qualified tutors to assist indigenous students with any of the subjects they are studying. This is personalised one on one assistance.

Each university provides support, including at UofA, the Wirltu Yarlur Academic Mentoring Program (WYAMP) (<https://www.adelaide.edu.au/wirltu-yarlur/tutorial-services/>). This program forms part of the Wirltu Yarlur Student Success Strategy, a part of the Commonwealth's Indigenous Student Success Program (ISSP) and as such, incurs no cost for students.

- Mixed Mode Study at BIITE: three modes of study can be chosen:
 - Internal: students attend face-to-face lectures on campus (delivered by CDU lecturers only).
 - External: students study on-line.
 - Mixed Mode: students attend face-to-face workshops and engage in on-line learning both before and after workshops.

Mixed Mode study is only available for Indigenous Australians and students come from all around Australia to do intensive workshops at either the Darwin or Alice Springs campus. Students living in remote settlements, most often choose to study externally. Criticisms of this mode of study are that students do not get to mix and socialise with other students, and there are often many distractions at home that stop students studying effectively. PTS programs are

also offered as workshops. They are often conducted as full-time study in two-week blocks (two weeks on, and two weeks off) during the semester (AT7 & AT8, personal communication, 4 February 2019).

Learning in mixed mode includes intensive workshops for each unit of study during the semester, as well as on-line learning, throughout the semester. BIITE offers one or two-week workshops for each subject (AT7 & AT8, personal communication, 4 February 2019). BIITE has no regular programs but offers intensive workshops and on-line learning only, designed for Indigenous people from remote areas. This enables those students to study uninterrupted from family pressures, and they are accommodated by BIITE for the duration of their study (AT7 & AT8, personal communication, 4 February 2019).

4.4 Indigenous language programs at tertiary level in Australia

In Australia, the qualifications awarded for courses can be divided into 10 levels (see Table 4.5): i.e. the vocational training qualifications—Certificate I to Certificate IV, and higher education qualifications: Diploma, Advanced Diploma / Associate Degree, Bachelor Degree, Bachelor Honours Degree / Graduate Certificate / Graduate Diploma, Masters Degree (research / coursework / extended), and Doctoral Degree (Australian Qualification Framework Council 2013).

Table 4.5 Australian Qualification Type Summary

Level	Qualification	Duration of Study	Learning outcomes
1-4	Certificate I, II, III, IV	0.5-2 years	Graduates will have knowledge and skills for initial work, community involvement and/or skilled work and and/or further learning
5	Diploma	1-2 years	Graduates will have specialised knowledge and skills for skilled/paraprofessional work and/or further learning
6	Advanced Diploma/ Associate Degree	1.5-2 years	Graduates at this level will have broad knowledge and skills for paraprofessional/highly skilled work and/or further learning
7	Bachelor Degree	3-4 years	Graduates will have broad and knowledge and skills for professional work and/or further learning
8	Bachelor Honours Degree/ Graduate Certificate/ Graduate Diploma	1/0.5-1/1-2 years	Graduates will have advanced knowledge and skills for professional highly skilled work and/or further learning

9	Masters Degree (research/coursework /extended)	1-2/1-2/3-4 years	Graduates will have specialised knowledge and skills for research, and/or professional practice and/or further learning
10	Doctoral Degree	3-4 years	Graduates will have systematic and critical understanding of a complex field of learning and specialised research skills for the advancement of learning and/or for professional practice

4.4.1 Indigenous language programs in Australian universities

In Australia, two types of Indigenous language programs are currently offered in universities: Second / Foreign Language (L2/FL) programs and Revival Language (RL) programs. The former applies to languages still actively spoken in communities. The latter applies to languages that are no longer spoken as first languages.

The first category, L2/FL programs taught in universities involve the Arrernte, Pitjantjatjara, Yolŋu Matha and Bininj Kunwok languages, which are all still strong languages spoken by most people of all generations in their communities. The RL programs taught at Australian universities are languages that have been revived in their communities, including the Gamilaraay, Kurna, and Wiradjuri languages. Specifically, Gamilaraay is a Language Renewal program, while Kurna is a Language Reclamation program (For definitions of Language Awareness, Language Reclamation, Language Renewal, and Language Revitalisation, please refer to Chapter 1).

Programs involving both L2 / FL and RL are as follows:

- Arrernte/ Alyawarr: There are about 4,000 Arrernte language speakers in Australia (Australian Bureau of Statistics 2017a), and the language is spoken by people in the Northern Territory. The Central Arrernte and the Alyawarr are two main closely related languages. According to AT6 (Personal communication, 2 July 2019), Arrernte people living in and around Alice Springs do not speak the language much anymore, so it is one of the languages that educators are trying to revive.

However, in other remote communities in the east and northeast of the NT, the situation is quite different: Although most Arrernte people speak English, some people still speak the

Alyawarr dialect as their first language. The Alyawarr language is very similar to Arrernte (about 85 per cent similar), but to help keep the language alive it must be studied separately.

- Pitjantjatjara: The Pitjantjatjara language is in a relatively healthy state with the language still spoken by Pitjantjatjara children as their first language. Apart from those taken away when they were young or those that grew up in the city, most Pitjantjatjara people speak their native language (Makinti, Tjitayi, Katrina, Umatji & Defina 2019). The 2016 Census recorded approximate 3,000 native Pitjantjatjara speakers (Australian Bureau of Statistics 2017a).
- Yolŋu Matha: Yolŋu people believe their language was created by ancestral beings and everything: humans, trees and vegetation, fish, wind, etc. is part of that creation story. A saying has been passed down from generation to generation: ‘Everything on the land has been created by ancestral beings, including language’ (AT11 & AT12, personal communication, 5 February 2019).
- Gamilaraay: Gamilaraay is the traditional language of northern New South Wales. At this point in time, there are no native speakers, but around 100 people claimed they were Gamilaraay speakers at the 2016 Census (Australian Bureau of Statistics 2017a).
- Kurna: The last native speaker of the Kurna language passed away in 1929 and no sound recordings were ever made of the language. However, there are limited documentary materials available. These days only a small number of Kurna people remain and most live in the city of Adelaide, South Australia (their traditional ancestral lands) and in the surrounding towns and Aboriginal communities in the area (Amery 2016: 1).

After decades of efforts to reclaim this language, AT3 says that there are now some children growing up as semi-native speakers. Rob says these children use the Kurna language for quite a few of their daily concepts. He says that they know some concepts only in Kurna, some in English, and some in both (AT3, personal communication, 20 July 2017).

- Wiradjuri: This language is undergoing a progressive revival. The 2016 census shows that there are around 400 Wiradjuri speakers (Australian Bureau of Statistics 2017a). The word ‘speaker’ here refers to people who are learning the language and incorporating the use of it into their everyday lives as much as possible.
- Bininj Kunwok (<https://bininjgunwok.org.au/about/>) is the term for a group of related languages spoken in West Arnhem Land. ‘Bininj’ is the local word for ‘people’ and ‘Kunwok’ means ‘language’, so it is the ‘people’s language.’ These languages include: the Kunwinjku, Kuninjku, Kundjeyhmi, Kundedjnjenhmi, Kune and Mayali. Linguistically, these can all be considered different varieties of the same language. There are approximately 1705 number of speakers of these languages (Australian Bureau of Statistics 2017a).

Table 4.6 L2 / FL Programs Offered in Universities

	Course Level: Non-accredited Short Course (NaSC) / Diploma (D) / Undergraduate (UG) / Graduate Certificate (GC) / Postgraduate (PG)	Status	University	Regular (R) or Intensive (I)	Delivery mode: On-campus (OC) or Online (OL)	Duration of Study
Arrernte	UG (Introductory course)	Current	BIITE/CDU	R	OL	1 st sem / annual
	UG (Continuing course)	Current	BIITE/CDU	R	OL	2 nd sem / annual
Pitjantjatjara	UG (Introductory course) / NaSC	Current	UniSA	I	OC	2 weeks / annual
Yolŋu Matha	D / GC (Major)	Current	CDU	R&I	OC&OL Mixed mode	1-year full-time / 2-year part-time; GC 1-year part-time;
Bininj Kunwok	Micro-credential	Current	CDU	In students’ own time	OL	10 weeks

Some courses are delivered via a partnership between CDU and BIITE. CDU students can study internally if they live in Darwin or Alice Springs, or externally through on-line learning platforms if they live in remote areas. CDU recruits both domestic and international

students, whereas BIITE teaches Australian Indigenous students exclusively by mixed mode (AT7 & AT8, personal communication, 4 February 2019). In the past, BIITE also taught non-Indigenous students, but due to financial and political issues, they only teach Indigenous students now.

BIITE used to have its own courses, but in 2012 because of financial reasons, it lost its autonomy and had to amalgamate with CDU. As soon as this happened, BIITE lost all its courses & students (AT10, personal communication, 5 February 2019). It is hoped that in the near future this situation will be rectified but BIITE still has some postgraduate programs, so there are still Masters and PhD students studying at the BIITE campus (AT7 & AT8, personal communication, 4 February 2019).

L2/FL programs in universities (see Table 4.6) include:

- In 1983, a \$90,000 grant was used to produce a Pitjantjatjara study guide and a series of cassette tape language lessons. Based on these learning materials, courses from beginner to advanced Pitjantjatjara 5 have been developed (Gale, Bleby, Kulyuru & Osborne 2017: 2).

Pitjantjatjara was the first Aboriginal language to be taught at university level and was initially for non-Aboriginal people working in the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands. Now, the two-week *Pitjantjatjara Language and Culture* course is offered intensively during semester break (seven hours per day) once a year at the University of South Australia. It is a compulsory study unit for the Master of Aboriginal Studies and is offered as an elective for other degrees, such as the Graduate Certificate in Aboriginal Studies.

- *Learning a Central Australian Language 1 and 2 (Arrernte)* are offered as regular on-campus courses at BIITE / CDU in the Northern Territory. These courses are offered as specialist electives at undergraduate level for courses such as the Diploma of Indigenous Language Work, the Bachelor of Indigenous Languages and Linguistics, and the Bachelor of Primary Education (Charles Darwin University 2019a, b, c). However, due to low enrolments (AT6, personal communication, 2 July 2019), at present there is no ongoing Arrernte language course.

- CDU offers undergraduate level degrees, i.e. the Diploma of Yolŋu Studies, the postgraduate level Graduate Certificate of Yolŋu Studies, and a non-accredited course: Introduction to Yolŋu Language and Culture. The Yolŋu Matha language has a relatively integrated curriculum including: An Introduction to Yolŋu Language and Culture; Yolŋu Literature, Conversation, Reading Text, etc. Through the program, students acquire a thorough knowledge of Yolŋu vocabulary, pronunciation, grammar, communication and reading and develop listening, speaking, reading, and writing skills in Yolŋu languages (Charles Darwin University 2018a).
- CDU in conjunction with the Bininj Kunwok Regional Language Centre, offers the Bininj Kunwok online course (<https://bininj-kunwok.cdu.edu.au/>) teaching the language and culture of the Bininj people. The course is studied in the students' own time, and all materials provided online. There are 66 lessons, which students can complete in 10 weeks. Each week has different topic, according to what Bininj people think learners should know when entering a Bininj community. This includes: being able to introduce yourself, knowing how to talk about family, showing respect, etc. Each unit covers vocabulary, pronunciation, grammar, reading, cultural information and some activities. Professionals working with the Bininj peoples of West Arnhem Land can use this course to obtain accreditation for their Bininj Kunwok language skills.

Table 4.7 Revival Language Programs Offered in Universities

	Non-accredited Short Course (NaSC) / Diploma / Undergraduate (UG) / Postgraduate (PG) / Graduate Certificate (GC)	Level	Status	University	Regular (R)/ Intensive (I)	On-campus (OC) / Online (OL)	Duration of Study
Gamilaraay	UG	Introductory course	Current	USYD	R	OC	1 st sem / annual
	UG	Introductory course	Current	ANU	R&I	OL	1 st sem or 3 weeks / annual
	UG	Continuing course	Current	ANU	I	OC	2 weeks / annual

	PG	Continuing course	Current	ANU	R&I	Both	1 st sem or 10 weeks / annual
Kaurna	UG/NaSC	Introductory	Current	UofA	I	OC	2 weeks / every 2 nd year
Wiradjuri	GC	Advanced	Current	CSU	R	OL	0.5 year

Revival Languages refer to languages that have not been spoken for a period of time and have been revived (or are undergoing revival) (see Table 4.7). These language programs include:

- Gamilaraay: provided at USYD as a regular on-campus undergraduate course. The ANU offers both regular and intensive Gamilaraay language courses at both undergraduate and postgraduate level.
- Kaurna: According to Gale (2011: 285), the Kaurna language course was introduced to UofA by AT3 in 1997 as a subject called ‘Kaurna Language and Language Ecology’. The course continued for five years at UofA before AT3 was appointed to UniSA. In 2004, the Kaurna language course returned to UofA and now the intensive course ‘Reclaiming Languages: a Kaurna Case Study’ is offered during the summer every second year.
- Wiradjuri: The Graduate Certificate in Wiradjuri Language, Culture and Heritage offered at Charles Sturt University is a half year on-line study program, suitable for domestic students working with the Wiradjuri community and those who wish to increase their knowledge and understanding of Indigenous language and culture (<https://study.csu.edu.au/courses/teaching-education/graduate-certificate-wiradjuri-language-culture-heritage#course-offering>).

4.4.2 Indigenous language programs in Australian TAFEs

In Australia, the qualifications for vocational training can be classified into four levels (see Table 4.8): the Certificate I, II, III, IV (Australian Qualification Framework Council 2013).

Table 4.8 Australian TAFE Qualification Type Summary

Level	Qualification	Duration of Study	Learning outcomes
1	Certificate I	0.5-1 year	Graduates will have knowledge and skills for initial work, community involvement and/or further learning
2	Certificate II	0.5-1 year	Graduates will have knowledge and skills for work in a defined context and/or further learning
3	Certificate III	1-2 years; up to 4 years may be required to achieve the learning outcomes through a program of indentured training/employment	Graduates will have theoretical and practical knowledge and skills for work and/or further learning
4	Certificate IV	0.5-2 years; there may be variations between short duration specialist qualifications that build on knowledge and skills already acquired and longer duration qualifications that are designed as entry level requirements for work	Graduates will have theoretical and practical knowledge and skills for specialised and/or skilled work and/or further learning

(Australian Qualification Framework Council 2013)

Indigenous language education in the TAFE sector in Australia is in an awkward situation. TAFE education is designed to serve industry through Training Packages, with most students already working as apprentices, so Indigenous languages courses have to be designed to fit in with this kind of training. However, unlike apprentices in other fields, Indigenous language students do not have set jobs they can take up after finishing their studies (Gale 2017).

Major TAFE centres where Indigenous languages courses are taught in Australia, include Tauondi Aboriginal College (Tauondi) in South Australia, The Alice Springs Language Centre in the Northern Territory, TAFE NSW and the Muurrbay Aboriginal Language and Culture Co-operative (MALCC) in New South Wales (see Table 4.9 and Table 4.10).

The Indigenous languages taught at TAFE include the two strong living languages: Pitjantjatjara and Arrernte/Alywarr, and ten Revival languages: Adnyamathanha (revitalisation), Bunjulang (revitalisation), Gamilarray (renewal), Gumbaynggirr (renewal), Kurna (reclamation), Narungga (reclamation), Ngarrindjeri (renewal), Wiradjuri (reclamation), Wirangu (awareness), and Yuwaalaraay (renewal).

In South Australia, Certificate III in Learning an Endangered Aboriginal Language (Certificate III in Learning) and Certificate IV in Teaching an Endangered Aboriginal Language (Certificate IV in Teaching) are offered at Tauondi Aboriginal College. Tauondi is an Aboriginal VET college administered by the Aboriginal community for Aboriginal students only. All courses are provided free of charge (AT4 & AT2, Personal Communication, 16 December 2018; Tauondi Aboriginal College 2019a). However, TAFE retains responsibility for these courses.

Indigenous language programs originally taught at other TAFE locations in SA were moved to Tauondi Aboriginal College a couple of years ago (Gale 2017: 10). Aboriginal people prefer to study at the College because it is small, friendly and they feel more at home and welcomed (AT4 & AT2, personal Communication, 16 December 2018).

Five revival languages (Wirangu, Ngarrindjeri, Kaurna, Adnyamathanha, and Narungga) and one living language (Pitjantjatjara) have been taught through Certificate III and IV programs at Tauondi since the programs were established (Gale 2017). But at this point in time, only two languages—Ngarrindjeri and Kaurna are offered. There are plans to launch another two language programs—Narungga and Boandik (Bunganditj) soon (AT4 & AT2, personal Communication, 16 December 2018).

In the NT, the Ripponlea Institute, a registered training organisation, works with schools for Year 9, 10, 11, and 12 students to deliver Certificate II and Certificate III in Applied Languages through the Indigenous languages of: Arrernte/Alyawarr, Djambarrpuyŋu, Murrinh-patha, and Warlpiri. Arrernte/Alyawarr language programs are taught at the Alice Springs Language Centre (AT6, personal communication, 2 July 2019).

In New South Wales, Certificates I, II, III in Aboriginal Languages are offered by TAFE NSW. Those programs involve four revival Indigenous languages: Bunjulang, Gamilaraay, Wiradjuri, and Yuwaalaraay (First Languages Australia 2018: 49).

MALCC is a Registered Training Organisation (RTO), which offers Indigenous languages courses to Indigenous people exclusively, and free of charge. It offered Certificate II, III, IV in Gumbaynggirr Language and Culture Maintenance and Certificate III in Learning an Endangered Aboriginal Language (Gathang) (First Languages Australia 2018: 50). The

current situation at MALCC is that only Certificate III in Gumbaynggirr Language and Culture Maintenance is still enrolling students. Certificate II and IV in Gumbaynggirr do not have ongoing programs and Certificate III in Learning (Gathang) started from 2015 and finished in December 2016. TAFE SA was responsible for this course (Muurrbay Aboriginal Language and Culture Co-operative 2019d). Certificates I, II, III in Aboriginal Languages programs in TAFE NSW were terminated in 2018 (National Register on Vocational Education and Training 2019a, b, c).

Although a number of Indigenous languages have been taught in the TAFE sector, this research mainly focuses on ongoing programs in SA and the NT.

Table 4.9 L2/FL Programs Offered in TAFEs

	Course Level: Non-accredited Short Course (NaSC)/Certificate (C) /Diploma (D)	Status	TAFE
Arrernte/ Alywarr	Certificate II	Current	VET in high school, Ripponlea Institute (NT)
	Certificate III	Current	VET in high school, Ripponlea Institute (NT)
Pitjantjatj ara	Certificate III in Learning	Non-current	Tauondi (SA)
	Certificate IV in Teaching	Non-current	Tauondi (SA)

Table 4.10 Revival Language Programs Offered in TAFEs

	Course Level: Non-accredited Short Course (NaSC)/ Certificate(C) /Diploma (D)	Status	Institute
Adnyamathanha	Certificate III	Non-current	Tauondi/TAFE SA
	Certificate IV	Non-current	Tauondi/TAFE SA
Bunjulang	Certificate I, II, III	Non-current	TAFE NSW
Gathang	Certificate III	Non-current	MALCC (NSW)
Gamilarray	Certificate I, II, III	Current I, II	TAFE NSW
Gumbaynggirr	Certificate II	Non-current	MALCC (NSW)
	Certificate III	Current	MALCC (NSW)
	Certificate IV	Non-current	MALCC (NSW)
Kaurna	Certificate III	Current	Tauondi/TAFE SA
	Certificate IV	Non-current	Tauondi/TAFE SA
Narungga	Certificate III	Non-current	Tauondi/TAFE SA
	Certificate IV	Non-current	Tauondi/TAFE SA
Ngarrindjeri	Certificate III	Current	Tauondi/TAFE SA
	Certificate IV	Non-current	Tauondi/TAFE SA
Wiradjuri	Certificate I, II, III	Current I, II	TAFE NSW
Wirangu	Certificate III	Non-current	Tauondi/TAFE SA
Yuwaalaraay	Certificate I, II, III	Non-current	TAFE NSW

Ongoing programs involve Arrernte/Alywarr, Gamilararray, Gumbaynggirr, Kaurna, Ngarrindjeri, and Wiradjuri languages:

- Gumbaynggirr: This language was traditionally spoken by people living on the Gumbaynggirr lands. These lands are in NSW and stretch down the Pacific coast from the Clarence River to the Nambucca River and out to the Great Dividing Range in the West. This language is also being revived and the 2016 Census showed that about a hundred Gumbaynggirr people identified themselves as speakers of that language (Australian Bureau of Statistics 2017a).
- Ngarrindjeri: The last fluent speaker of Ngarrindjeri passed away in the 1960s (AT4 & AT2, personal communication, 16 December 2018), but this language has been undergoing a progressive revival since 2000s. More than 300 language speakers were recorded in the 2016 Census (Australian Bureau of Statistics 2017a).

The backgrounds of the remaining four languages have been discussed earlier in this Chapter.

4.5 Conclusion

This chapter has discussed two issues: 1) preferential policies at university level in Australia and China regarding minority and Indigenous language programs and courses, and 2) an overview of these programs and courses.

In China, there is no binding agreement that compels minority preferential policy program undergraduates to work in less developed minority regions (apart from a few programs, such as the ‘free teacher training program’). Minority preferential policy program postgraduates are obliged to sign contracts with universities, targeted employers (or original employers) and their local education administrative departments as a guarantee that they will work for those places after graduation. In practice, however, problems have occurred in the areas of admission, training and employment.

In general, the Australian federal government has taken measures to close the gap in the level of education between Indigenous and non-Indigenous Australians, including some

preferential policies at tertiary level. There is no special consideration given to Indigenous language programs or courses in Australia, as there is in China, except for Indigenous language courses in secondary school, which can be used as credit towards university admissions. However, Australia has extremely generous policies to attract and assist Indigenous students in higher education, and graduates can work anywhere after graduates.

In this study, only Chinese ethnic minority language Type A and Type B programs and Australian Indigenous L2/FL and RL programs are discussed in detail because of their relevancy to language teaching and learning. In addition, this research does not discuss research-based postgraduate programs relating to minority and Indigenous languages, as these are personal endeavours.

Chapter 5

Language-in-education Policy and Practice for Type A Programs in Selected Universities of China

5.0 Introduction

This chapter mainly explores four significant Type A ethnic minority languages in terms of language-in-education practice and policy in selected universities. These ethnic minority languages are the most frequently spoken in China and have a well-developed educational system.

This chapter focuses to analyse relevant language-in-education policy and practice from the perspectives of Access, Personnel, Curriculum, Teaching method and materials, Resourcing, Evaluation and professional accreditation, and Further study and career pathways.

5.1 Access policy and practice for Type A programs in universities

This section discusses who is eligible to study Type A minority languages in Chinese universities. It includes the guidelines for taking the NUEE in these minority languages and the scoring system, and the admission requirements and current situation for undergraduate and postgraduate education in selected universities.

The NUEE (known in China as Gāokǎo) is held from 7th to 9th June every year (<http://www.gaokao.com/baokao/kssj/>). Students need to choose between social sciences and natural sciences when they register for this examination (This research only includes regular majors taken for this examination and excludes fine arts, music, theatre performance, and athletic training majors). Students who register for the social science stream take exams in *Hàn Language*, *Mathematics for Social Sciences*, *Foreign Language* (English is the most popular, but Japanese, Russian, German, French and Spanish are also available) and *Wénzōng* (Politics, History and Geography) (<http://www.gaokao.com>). Those who choose the natural science stream, take the exam in *Hàn Language*, *Mathematics for Natural Sciences*, *Foreign Language*

(either English or one of those listed above) and *Lǐzōng* (Physics, Chemistry and Biology) (<http://www.gaokao.com>).

Minority language candidates can take the University Entrance Examination in Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh, Chinese Kyrgyz, or Chinese Korean. Candidates have restricted access to these language tests depending on their minority language skills, ethnicity, and place of household registration.

In general, the Minority Language NUEE involves the *Ethnic Minority Language* test (out of 150); the *Chinese language test for ethnic minority speakers* (out of 150)-The Mǐnzú Hàn Kǎo-which is the Hàn language proficiency test for minority language native speakers, abbreviated as MHK (out of 300); Mathematics (*for social sciences/natural sciences*) test (out of 150), *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* test (out of 300), and the *Foreign Language* test (out of 150).

The six ethnic minority language tests for the NUEE are:

1. **Chinese Mongolian language exams for the NUEE:** held in eight provinces and autonomous regions: Héběi (Héběi Student Recruitment Committee 2019), Jílín (Jílín Student Recruitment Committee 2019), Hēilóngjiāng (Hēilóngjiāng Student Recruitment Committee 2019), Liáoníng (Liáoníng Student Recruitment Committee 2019), Qīnghǎi (Qīnghǎi Student Recruitment Committee 2019), Gānsù (Gānsù Higher Education Student Recruitment Committee 2019), Xīnjiāng (Xīnjiāng Uyghur Autonomous Region Student Recruitment Committee 2019), and Inner Mongolia (Inner Mongolia Autonomous Region Student Recruitment Committee 2019).

Modes of examination and scoring methods are different and total scores are calculated as:

- **A1.** *Chinese Mongolian language I (Advanced)* + (*MHK* × 50 per cent × 70 per cent + *Foreign language* × 30 per cent) + *Mathematics (for social sciences / natural sciences)* (Chinese Mongolian language translation version of the national exam) + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (Chinese Mongolian language translation version of the national exam).

Exam paper instructions are in the Chinese Mongolian language and candidates must write their answers in this language. The only exception for this is the MHK test and the foreign language test. The above applies to all Chinese Mongolian applicants who have studied all subjects in the Chinese Mongolian language throughout senior middle school (Years 10 to 12) in the Inner Mongolian Autonomous Region.

- **A2.** *Chinese Mongolian language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences)* (Chinese Mongolian language translation version of the national exam) + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (The Chinese Mongolian language translation version of the national exam). Exam paper instructions are in the Chinese Mongolian language and candidates must write their answers in that language (excluding the MHK). A2 is for Chinese Mongolian applicants who have studied all their subjects in the Chinese Mongolian language throughout senior middle school (Years 10 to 12) in the Xīnjiāng Uyghur Autonomous Region and in Gānsù Province.

- **A3.** (*Chinese Mongolian Language × 50 per cent + Hàn language for Ethnic Minorities × 50 per cent OR MHK × 50 per cent × 50 per cent*) + *Mathematics (for social sciences / natural sciences)* (Chinese Mongolian language translation version of the national exam) + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (The Chinese Mongolian language translation version of the national exam) + *Foreign Language*. Exam papers are written in the Chinese Mongolian language and candidates are asked to answer in that language excluding the MHK. Chinese Mongolian native speaking applicants whose households are registered in Liáoníng, Hēilóngjiāng, Qīnghǎi, and Jílín are the only students eligible for this examination.

- **B1.** *Chinese Mongolian Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences) + Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology) + Foreign Language* (*Foreign language exam results may be used as a reference for further study but are*

not counted in the total aggregate score). As above, apart from the *Chinese Mongolian Language* and *Foreign Language* tests, all other exam papers are written in *Hàn*, and applicants are required to write their answers in *Hàn* script. B1 applies to Chinese Mongolian applicants from the Xīnjiāng Uyghur Autonomous Region.

- **B2.** (*Chinese Mongolian Language* × 50 per cent + *Hàn language for Ethnic Minorities* × 50 per cent OR *MHK* × 50 per cent × 50 per cent) + *Mathematics (for social sciences / natural sciences)* + *Wéngōng (Politics, History and Geography)* / *Lǐzōng (Physics, Chemistry and Biology)* + *Foreign Language*. Same as B1 mode, Exam papers are written in *Hàn*, and applicants are required to answer in that language. B2 is for Chinese Mongolian applicants with households registered in Jílín or Héběi province.
- **B3.** *Hàn language for Ethnic Minorities* + (*Chinese Mongolian Language II (Basic)* × 70 per cent + *Foreign Language* × 30 per cent) + *Mathematics (for social sciences / natural sciences)* + *Wéngōng (Politics, History and Geography)* / *Lǐzōng (Physics, Chemistry and Biology)*. Exam papers are written in Chinese and applicants are required to answer in that language. B3 is for Chinese Mongolian applicants whose Households are registered in the Inner Mongolian Autonomous Region, and who have had *Hàn* as the medium of instruction throughout their senior middle school (Year 10-12).

The six university entrance examination modes for Chinese Mongolian speakers can be shown as A1>A2>A3>B1>B2>B3, given the proportion of Chinese Mongolian language in the examination and the degree of difficulty. The *MHK* has been simplified for second language speakers i.e., it is not set at the same level as the standard *Hàn language* test for the National University Entrance Examination. Mode A1, A2, A3 exams are designed for Chinese Mongolians who have studied all their subjects in Chinese Mongolian from Year 10 to Year 12.

Modes B1, B2, and B3 are designed for applicants who have had *Hàn* language instruction in all their school subjects. Compared to other minority languages, those who speak

the Chinese Mongolian language have quite a wide range of university programs to choose from (discussed further in the curriculum section of this chapter).

2. **Tibetan language exams for the NUEE** are held annually in five main provinces: Gānsù (Gānsù Higher Education Student Recruitment Committee 2019), Sìchuān (Sichuan Student Recruitment Committee 2019), Qīnghǎi (Qīnghǎi Student Recruitment Committee 2019), Tìbèit (Tibet Student Recruitment Committee 2019), and Yúnnán (Yunnan Student Recruitment Committee 2019). The Tibetan language is a strong, widely spoken language in China and Tibetan language exams differ from province to province, so the University Entrance Exams for this language have several formats for applicants from different areas. Total scores are calculated as:

- **A.** *Tibetan Language* × 50 per cent + *Hàn language for Ethnic Minorities* × 50 per cent + *Mathematics (for social sciences / natural sciences)* (Tibetan language translation version of the national exam) + *Wéngōng (Politics, History and Geography)* / *Lǐzōng (Physics, Chemistry and Biology)* (Tibetan language translation version of the national exam), *Foreign language* exam results are used as a reference. Format A is *Mínkǎomín* (ethnic minority applicants taking the University Entrance Exam in their ethnic minority language), and this is for applicants from Gānsù Province.
- **B1.** *Tibetan Language* + *Hàn language for Ethnic Minorities* + *Mathematics* (for social sciences / natural sciences) + *Wéngōng (Politics, History and Geography)* / *Lǐzōng (Physics, Chemistry and Biology)*, *Foreign language* exam results are used as a reference. Applicants from Qīnghǎi Province can apply to take all major tests in the Tibetan language.
- **B2.** *Tibetan Language* × 50 per cent + *Hàn language for Ethnic Minorities* × 50 per cent + *Mathematics* (for social sciences / natural sciences) + *Wéngōng (Politics, History and Geography)* / *Lǐzōng (Physics, Chemistry and Biology)* + *Foreign language* exam result. This includes Tibetan speaking applicants from Qīnghǎi Province who apply to do their major tests in Hàn; Tibetan speaking applicants from the Tibet Autonomous Region; Tibetan language Mode I applicants from Sìchuān

Province, who are Míngkǎohàn and applicants from Gānsù Province (*Foreign language* exam results are used for reference only).

- **B3.** *Hàn language* (for native speaker) + *Mathematics* (for social sciences / natural sciences) + *Wénzōng* (Politics, History and Geography) / *Lǐzōng* (Physics, Chemistry and Biology) + *Foreign language*, and *Extra Tibetan Language* exam (*A simplified version of the Tibetan Language* exam). Tibetan applicants take the standard NUEE but also do a supplementary Tibetan language exam. Normally, the B3 format prototype for the supplementary Tibetan language exam is a simplified test and applicants from both Sìchuān and Yúnnán Provinces are eligible to take this supplementary exam.

These four formats can be shown as A>B1>B2>B3 reflecting the proportion of those taking the Tibetan language University Entrance Examination and the degree of difficulty. The *MHK* exams in Format A, B1 and B2 are simplified compared to the standard *Hàn language* exam in Format B3. Format A is designed for applicants who have had the Tibetan language as the primary language of instruction throughout their education years, with the result that they have functional Tibetan language proficiency. Applicants who choose Format A most often have better Tibetan language skills than *Hàn*.

In Format B3, applicants take the NUEE on the 7 and 8 June, and the supplementary Tibetan language exam on 9 June. In the Tibet Autonomous Region, the test is unexpectedly easier than the one taken by candidates in other provinces, e.g. Gānsù and Qīnghǎi. This is because for this category, B3, the Tibetan language skills of some students, particularly reading and writing, are weaker than those of students from provinces like Gānsù and Qīnghǎi (CT4, personal communication, 14 June 2016; CT5, personal communication, 18 June 2016).

3. **The Chinese Korean language exams for NUEE** are held mainly in Inner Mongolia (Inner Mongolia Autonomous Region Student Recruitment Committee 2019), Jílín (Jílín Student Recruitment Committee 2019), Hēilóngjiāng (Hēilóngjiāng Student Recruitment Committee 2019), and Liáoníng (Liáoníng Student Recruitment Committee 2019). Modes of examination for this language and methods of scoring are listed below:

- **A1.** Chinese Korean Language + (*MHK* × 50 per cent × 70 per cent + *Foreign language* × 30 per cent) + *Mathematics (for social sciences / natural sciences)* (Chinese Korean language translation version of the national exam) + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (Chinese Korean language translation version of the national exam). All the examination papers are written in the Chinese Korean language. This mode is for Chinese Korean applicants with households registered in the Inner Mongolian regions.
- **A2.** (*Chinese Korean Language* × 50 per cent + *Hàn language for Ethnic Minorities* × 50 per cent OR *MHK* × 50 per cent × 50 per cent) + *Mathematics (for social sciences / natural sciences)* (Chinese Korean language translation version of the national exam) + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (Chinese Korean language translation version of the national exam) + *Foreign Language*. Exam papers are written in the Chinese Korean language and candidates must answer in this language. Chinese Korean native speakers with households registered in Liáoníng, Hēilóngjiāng, or Jílín are eligible to take this exam.
- **B.** *Chinese Korean Language* + *Mathematics (for social sciences / natural sciences)* + *Wénzōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* + *Foreign Language*. Exam paper instructions are in *Chinese*. Chinese Korean applicants with households registered in Inner Mongolia can take this test.

The three modes of university entrance exams for Chinese Korean language speakers can be shown as A1>A2>B according to the proportion of Chinese Korean language in the exam and the degree of difficulty.

4. **Uyghur language examinations** are held in Xīnjiāng Uyghur Autonomous Region (Xīnjiāng Uyghur Autonomous Region Student Recruitment Committee 2019), and their two scoring methods are:

- **A.** *Uyghur Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences)* (Uyghur language translation version of the national exam) + *Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (The Uyghur language translation version of the national exam). All exam paper instructions are in the Uyghur language apart from *Hàn language for Ethnic Minorities*.
- **B.** *Uyghur Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences) + Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology) + Foreign language* (the result for the foreign language test is used as a reference only, and does not count towards the total score).

Taking a foreign language test is not compulsory for Uyghur language speakers taking the NUEE.

5. **Chinese Kazakh language examinations** are mainly held in Gānsù province (Gānsù Higher Education Student Recruitment Committee 2019) and Xīnjiāng Uyghur Autonomous Region (Xīnjiāng Uyghur Autonomous Region Student Recruitment Committee 2019), and two modes are available to Kazakh language speakers:

- **A.** *Chinese Kazakh Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences)* (Chinese Kazakh language translation version of the national exam) + *Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (the Chinese Kazakh language translation version of the national exam). Exam paper instructions are in Chinese Kazakh language. Only Chinese Kazakh applicants with household registration in Gānsù and Xīnjiāng can apply to do this test.
- **B.** *Chinese Kazakh Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences) + Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology) + Foreign language* (the result of the foreign language test is used as a reference only, and is not part of the total score).

This test is done in Xīnjiāng, and the foreign language test is not compulsory for Chinese Kazakh language speakers taking the NUEE.

6. **NUEE for Chinese Kyrgyz language** speakers are held in Xīnjiāng (Xīnjiāng Uyghur Autonomous Region Student Recruitment Committee 2019). Two methods of scoring are used to calculate grades:

- **A.** *Chinese Kyrgyz Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences)* (Chinese Kyrgyz language translation version of the national exam) + *Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology)* (Chinese Kyrgyz language translation version of the national exam). Exam paper instructions are in the Chinese Kyrgyz language. Chinese Kyrgyz speakers with households registered in Xīnjiāng can apply to do this test.
- **B.** *Chinese Kyrgyz Language + Hàn language for Ethnic Minorities + Mathematics (for social sciences / natural sciences) + Wéngōng (Politics, History and Geography) / Lǐzōng (Physics, Chemistry and Biology) + Foreign language* (as above the result of this test is for reference only and not used for part of the aggregate score). This mode of the test is also done in Xīnjiāng, and the foreign language exam is not compulsory for Chinese Kyrgyz language speakers taking the NUEE.

5.1.1 Chinese Mongolian Language

5.1.1.1 Undergraduate study

The majority of Chinese Mongolian language related programs (e.g., Chinese Mongolian Language and Literature, Chinese Mongolian-Hàn Translation, Chinese Mongolian-English Bilingual, and Chinese Mongolian-Japanese Bilingual etc.) are only for native Chinese Mongolian speakers. In addition to language and literature related programs, there are many non-linguistic Chinese Mongolian bilingual programs offered in universities in the Inner Mongolian Autonomous Region. Some of these include Ethnology, Law, Journalism, Education, Broadcasting and Anchoring Art, Fine Arts, Musicology, Traditional Mongolian

Medicine and Pharmacy, Accounting, Mathematics, Computer Science, Environmental Engineering etc. All Applicants who take the Chinese Mongolian NUEE are eligible to apply for these programs.

A few universities also offer Beginner Chinese Mongolian Language and Literature programs, including NWMU. Non-native speaking applicants who have taken the standard state NUEE are eligible to apply for this program.

Normally, the students of majors instructed bilingually in Chinese Mongolian (apart from the Beginner Chinese Mongolian Language and Literature courses), are all of Chinese Mongolian ethnicity and have either had most of their schooling instruction in Chinese Mongolian or have taken Chinese Mongolian as a subject throughout their school years (CT2, personal communication, 7 June 2016). This includes students who have taken one of the six modes of NUEE for Chinese Mongolian speakers.

5.1.1.2 Postgraduate study

A majority of the relevant Chinese Mongolian language Masters programs require applicants to have excellent Chinese Mongolian language skills. For example, CS13, CS14, and CS15 (Personal communication, 14 June 2016). These three were Chinese Ethnic Minority Language and Literature Masters students of the Chinese Mongolian language at NWMU. All three are Chinese Mongolians from Inner Mongolia and Xīnjiāng and received their primary and secondary education instruction in Chinese Mongolian. All are bilingual Chinese Mongolian / Hànn language speakers. They are also competent users of Mongolian Cyrillic (the written system used in the Mongolian People's Republic) and modest users of Japanese (Many Chinese Mongolian students choose to study Japanese as a foreign language at school or university because these two languages share some similarities.).

CS13 received her Bachelor degree in Editing and Publishing (Mongolian instruction) from the Inner Mongolian University for Nationalities. CS14 received a Bachelor degree in Chinese Mongolian Literature from Jínníng Normal University (in Ulanqab, Inner Mongolia). Because of their passion for their native culture and literature, especially folk literature, both continued with further study at NWMU. The majority of their classmates were also native speakers of Chinese Mongolian. There were two non-native speakers in CS14's class: one

native Hà speaker and one native Tibetan speaker. Both these students were awarded Bachelor degrees in NWMU's Beginner Mongolian Language and Literature program.

At NWMU, there are three relevant Chinese Mongolian language masters programs, all requiring applicants to write exam answers for the specialized subjects for NPEE in the Chinese Mongolian language. To be specific, Linguistics and Applied Linguistics Majors (Chinese Mongolian Language) require applicants to take an integrated skill test for the Chinese Mongolian language. The Chinese Ethnic Minority Language and Literature major (Chinese Mongolian language) requires applicants to take an integrated skill test for Chinese Mongolian literature. The Historical Philology of China major (Chinese Mongolian Philology) requires applicants to take the Chinese Mongolian Philology exam (NWMU University 2019). These requirements can be very difficult for non-native speakers to meet.

In addition to the programs just mentioned, some non-linguistic masters programs taught in Chinese Mongolian are also offered in universities in the Inner Mongolian Autonomous Region. Universities offering these courses are IMU, IMNU, and IMUforN. NPEE applicants are required to answer some exam questions in the Chinese Mongolian language.

Examples of these non-linguistic masters programs include courses in Ethnology, Literature, Science, Religious Studies, Journalism and Communication (Inner Mongolia University 2019). In the following exams, students are required to answer questions in the Chinese Mongolian language: *The Introduction to Religious Studies* and the *Chinese Mongolian Religious Culture and Literature*; *Literature Theory and Chinese Mongolian Literature* and *Linguistic Theory and Modern Mongolian Language*; *Theory of Journalism and Communication* and the *History of Journalism*; and the *Introduction to Ethnology* and the *Mongolian History and Culture*.

For some Mongolian language and literature PhD program supervisors, Mongolian language skill is not seen as essential criteria for the selection of PhD candidates. However, supervisors do expect applicants to have good Chinese Mongolian language or other ethnic minority language skills. For example, according to the PhD programs admission catalogue of MUC (Mínzú University of China 2020), the Chinese Ethnic Minority Language and Literature (Modern Chinese Mongolian language and dialects) program requires applicants to have a

competent linguistic and background knowledge of Chinese Mongolian literature. The Chinese Mongolian Philology and Ancient Literature program gives priority to applicants with Chinese Mongolian, Tibetan, Manchu, or Uyghur language skills.

5.1.2 Tibetan Language

5.1.2.1 Undergraduate study

A Majority of Tibetan language related majors only admit native Tibetan language speakers and only a small number of non-Tibetan speakers. For example, the Tibetan Language and Literature Beginner Programs at MUC, NWMU and TU. The purpose of these programs is to train both Tibetan and Hà̃n bilingual people to work in ethnic minority local government, cultural and educational sectors, and research institutes.

The Traditional Tibetan medicine course (at the Tibetan Traditional Medical College) only admits applicants that obtain excellent Tibetan language results in the NUEE. This implies that only native Tibetan language speakers are recruited for this course. However, the Tibetan Traditional Tibetan pharmacy (Marketing) in the Tibetan Traditional Medical College only recruits Hà̃n students (Tibet Traditional Medical College 2016).

The Faculty of Tibetology at SWMU, recruits 300 to 400 students per year. There are no international students, but students may be selected for exchange opportunities with universities in Hong Kong, Macau, and Táiwā̃n (CT5, personal communication, 18 June 2016).

CS5, CS4, CS2, and CS3 are native Tibetan language speakers (Personal communication, 17 June 2016) majoring in Tibetan language and literature. All were in their third year at SWMU when they were interviewed for this research. One was studying Traditional Tibetan Language and Literature, and the others in Tibetan Language and Literature (Tibetology). They had all taken the Tibetan language format A and B for their NUEE, and all of them use the Tibetan language as the main language of communication with their families.

There are restrictions in the choice of universities and majors for Tibetan language Format A and Format B University Entrance Examinations, which limits the courses that Tibetan language speakers can apply for. Most majors related to minority languages or taught

by Hân-Tibetan bilingual instructors are in the field of social science, so candidates who choose natural science oriented areas have very few options when applying for courses (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). In contrast to other regular majors, those relevant to the Tibetan language can more readily help students find work. However, this work is most often located in the urban and remote regions of Tibet. Minimum enrolment scores for Tibetan language majors are lower than others (with the exception of fine arts, music, dance and sports).

The Ethnology (Tibetology) major is designed for Tibetan Beginners. Recruits are: (1) Applicants who have taken the State University Entrance Examination (2) Hân candidates who have taken the Tibetan language University Entrance Examination and (3) Tibetan candidates who have limited Tibetan language skills. The Ethnology (Tibetology) major is a relatively new program, and has a relatively low minimum entrance score and requirements. Some applicants who have applied for other majors are re-allocated to this course because of the small number of voluntary applicants (CS5, CS4, 2 & CS3, personal communication, 17 June 2016).

At NWMU, both Tibetan language programs (e.g. Tibetan Language and Literature program and Chinese-Tibetan Bilingual programs) and non-linguistic bilingual programs (Law, Physics, Mathematics and Applied Mathematics, and Business Administration etc.) are offered (Northwest Mínzú University 2019a). These programs only admit Tibetan applicants of the NUEE for Tibetan language speakers. In addition, Beginner Tibetan Language and Literature programs are also offered. According to the Tibetan language lecturer CT4 (Personal communication, 14 June 2016), the beginner program first began taking students in 2010. Now, this program admits about twenty non-Tibetan students annually and the university offers full tuition fee waivers to attract students. Of all the Tibetan language related programs, the Hân language (Hân-Tibetan Bilingual) program is the most popular for those seeking employment after graduation. Annually in October, first year native Tibetan students interested in this program are invited to do a test to gain selection for this program. The test aims to select students who have excellent skills in both Chinese and Tibetan.

The following programs: English (Tibetan-English) and English (Tibetan-Hân-English) majors at Qīnghǎi Nationalities (Mínzú) University (QNU) have different criteria for enrolment. The English course (Tibetan-English) recruits Tibetan native speakers. English (Tibetan-Hân-

English) enrolls Tibetan non-native speakers with good Hân language skills. Unfortunately, the English (Tibetan-Hân-English) major stopped recruiting students in 2018 (Qīnghǎi Nationalities University 2018).

The Tourism management course (Tibetan-Hân Bilingual) at SWMU annually recruits forty students who have taken either the Mode B2 or the Mode B3 Tibetan language NUEE. Graduates must work in Garze Tibetan Autonomous prefecture, Sichuān province (Southwest Mínzú University 2015). Again, unfortunately, this major stopped recruiting students recently, within the past two years due to the low employment rate of the graduates (Southwest Mínzú University 2018).

More and more Tibetan language schools have been set up in southern Gānsù and Qīnghǎi provinces and these days, many Tibetan students choose to take the Tibetan language NUEE. This means that now, taking this exam is not a shortcut for weaker students to gain university entry anymore (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016).

In the Tibet autonomous region, relevant Tibetan language undergraduate programs almost exclusively recruit applicants with Tibetan household registration. For example, for those applying for relevant Tibetan language programs at TU, Tibet's leading University, there are explicit requirements to do with entrance exam results in both Chinese and Tibetan. (Tibet University 2018) They are:

- Tibetan language and literature (teacher training): only recruits Tibetan language speakers from the Tibet Autonomous Region. This includes both Arts and Science applicants. For Teacher Training, Tibetan language exam results should be no less than 100/150. For the Hân language exam, no less than 85/150.
- Tibetan language and literature (Tibetan-Hân translation), mainly recruits Tibetan Autonomous Region applicants. Five quotas are set for Tibetan language speakers who are Arts applicants from Yúnnán Province and take the Tibetan language University Entrance. Tibetan language exam results should be no less than 100/150. Hân language exam results no less than 80/150.

- Tibetan Language and Literature Courses for Beginners recruit Chinese candidates from Tibet Autonomous Region, in both Science and Arts.
- Journalism (Tibetan Language Journalism): recruits students mainly from the Tibet Autonomous Region. Five quotas are set for Tibetan language speaker who are Arts applicants from Yúnnán Province and take the Tibetan language University Entrance Examination. Tibetan language exam result should be no less than 100/150, and Chinese results not less than 90/150.
- Journalism (Tibetan Language Broadcasting and Anchoring Art), only recruits Tibetan language speakers from the Tibet Autonomous Region, in both Arts and Sciences. All applicants must undergo a preliminary interview and then may be selected for second interviews. According to the Enrolment Guide for the Bachelor's Program in Journalism (Tibetan Language Broadcasting and Anchoring Art) (Tibet University 2018), the preliminary interviews held on 21st April 2017 followed this format: a self-introduction with Tibetan-Lhasa standard pronunciation (10 percent); the reading of assigned articles in Tibetan-Lhasa with standard pronunciation (40 percent); the reading of self-prepared articles in Tibetan-Lhasa with standard pronunciation (50 percent).
- Only one in every four applicants were chosen for the follow-up interview, showing how competitive this process is. Second interviews were held on 22nd April 2017, and all applicants had to do three tasks: They had to read specific articles with standard Tibetan-Lhasa pronunciation (40 percent); they had to give an impromptu speech (30 percent), and they had to demonstrate their skills and talents (30 percent). Those who qualified had to have the minimum University Entrance Exam score for Art's Majors (including Fine Arts, Painting, Singing, Dancing, Performance, etc.) which, as previously stated, is lower than standard minimum scores for the rest of China. Another condition was that candidates' Tibetan language exam results be not less than 95/150 and Hà n language exam results no less than 75/150. Apart from all these requirements the Journalism major (Tibetan Language Broadcasting and Anchoring Art) also requires applicants to be healthy and good looking.

The Tibetan Traditional Medical College (TTMC) is located in Lhasa, Tibet and mainly recruits Tibetan language students from the Tibet Autonomous Region. It has quotas to allocate places for students from areas including Sìchuān, Gānsù, Qīnghǎi and Yúnnán provinces. All applicants must be native Tibetan speakers, and take the Tibetan language NUEE¹⁰ (Tibetan Traditional Medical College 2014).

5.1.2.2 Postgraduate study

Some universities offer Tibetan language related Master programs, including MUC, NWMU, SWMU, TU, and QNU. Most expect applicants to have good Tibetan language skills. In the Faculty of Tibetan at SWMU, there are three Tibetan language related Master programs: Tibetan Language and Literature (Tibetan Literature Studies/Tibetan-Chinese Translation Studies/Tibetan Language and Culture Studies); Indian Language and Literature (Ancient Indian Language and Literature / Indian-Tibetan Religion Communication and Comparison), and the Buddhist Logic (Tibetan Hetuvidyā / Formal Logic and Tibetan Hetuvidyā Comparative Studies). The traditional Tibetan Language and Literature major, requires applicants to take the NPEE in Tibetan language (Northwest Mínzú University 2019b). The Buddhist Logic and Indian Language and Literature majors, admit native Tibetan language speakers who have good reading and writing skills (CT5, personal communication, 18 June 2016).

A few years after 2016, the criteria changed, allowing the university to admit students with more basic Tibetan language skills, and now these majors have no Tibetan language skills requirements. They can recruit students from any ethnic group. However, it is difficult for students if they do not have a basic understanding of Tibetan language and culture (CT5, personal communication, 18 June 2016).

The Buddhist logic program includes subjects to do with Tibetan philosophy, culture, and religion, so it is helpful if students are familiar with Tibetan language and culture. The Indian Language and Literature major involves the Sanskrit language and literature. Sanskrit

¹⁰ The only exception being for Traditional Tibetan Pharmacy, a joint Traditional Chinese Medicine program with Jiāngxī University of Chinese Medicine, which recruits Chinese students from Sìchuān, Shānxī, Shāndōng and Hénán provinces.

shares some similarities with the Tibetan language so this is a course that is tailored to those students with Tibetan language skills (CT5, personal communication, 18 June 2016).

In addition to these programs, some Tibetology Master programs are offered at the Institute of Southwest Ethnic Studies (postgraduate studies only). These include Tibetan Arts and Cultural Industry, Tibetan Religion and Social Development. However, no linguistic programs are offered and there are no Tibetan language requirements for applicants (Southwest Míngzú University 2019a).

At NWMU, Tibetan language related Master majors are also offered, including: Tibetology, Tibetan Linguistics and Applied Linguistics, Tibetan Ancient Philology, and Tibetan Language and Literature. All require applicants to take the Tibetan Language National Postgraduate Entrance Examination (Northwest Míngzú University 2019a).

Tibetan language PhD programs are offered in a few universities in China, including: MUC, NWMU and TU. Tibetan language skill is a pre-requisite for all these programs. For example, the Tibetan Philology course at NWMU requires applicants to have a Tibetan language education background, and high-level Tibetan language listening, speaking, reading, and writing skills (Northwest Míngzú University 2019c).

The Tibetan Language and Literature (Contemporary Literature) PhD Program at MUC expects applicants to be proficient in both the Tibetan and Hànn languages (Míngzú University of China 2020). The Philology course (Tibetan Classical Philology) at MUC requires applicants to have a sound ancient Tibetan language education background (Míngzú University of China 2020).

There is no PhD program for Tibetan language and literature at SWMU. The Tibetology section of the Institute of Southwest Ethnic Studies offers some PhD programs, e.g. Tibetan Culture and Arts, Tibetan Religion and Philology. However, Tibetan language proficiency is not essential criteria when applying for these programs (CT5, personal communication, 18 June 2016).

Although students of Tibetan programs are mainly from Tibetan autonomous areas, they may have varying levels of Tibetan language skill. Students from Gānsù and Qīnghǎi

provinces often have better Tibetan language skills because they have been taught in Tibetan throughout their school education, but in Tibet the school education system is still not comprehensive and is also relatively weak in the provinces of Sichuān and Yúnnán.

Surprisingly, many students from the Tibet Autonomous Region have been educated in Tibetan classes (Xīzàng bān) in inner cities of China with little opportunity to use their own language (Tibetan children are often taken to other areas in China for their education. This is through a government initiative). Unfortunately, many of those who have been educated in Lhasa and Tibet have also had an education based around the dominant Hà n language and this means that it is likely that they will eventually lose their mother tongue (CT4, personal communication, 14 June 2016).

5.1.3 Uyghur Language

5.1.3.1 Undergraduate study

In non-ethnic minority autonomous areas, Uyghur language related major subject areas mainly recruit native speakers who take the Uyghur language NUEE (with the exception of Uyghur Language and Literature for Beginners Program at MUC and NWMU). Requirements for the Hà n language major (Uyghur-Hà n translation) at the School of Uyghur Language and Culture at NWMU are similar to those for Uyghur language and literature majors, only recruiting native Uyghur speakers who have taken the Uyghur Language NUEE (Northwest Mí n z ú University, 2019a). However, the Uyghur language and literature major for beginners at both MUC and NWMU only recruit students who take the standard NUEE.

Recruitments for traditional programs like Uyghur language and literature for native speakers are held annually, with a few exceptions. One of these is the Uyghur-Chinese Translation Program (native speakers program) at MUC. It does not recruit new students every year (CT1, personal communication, 6 June 2016). Beginners programs, only recruit students every few years, for example, MUC.

In Xī n j i ā n g Uyghur Autonomous Region, a special policy called mí n h à n sh u ā n g y ũ f ā n y ì r é n c á i p é i y ā n g j ì h u à ' (Ethnic minority-Chinese bilingual translator and interpreter training plan) (Xī n j i ā n g Uyghur Autonomous Region Higher Education Office 2018) applies

to native Chinese speakers who apply for Uyghur and Kazakh Language Bachelor's Programs in the targeted universities of Xīnjiāng, Xīnjiāng Normal, Xīnjiāng Agricultural, Xīnjiāng University of Finance and Economics, Kashgar, Yīlí Normal, and Chāngjí Universities. This policy also governs a three-year non-degree program in two TAFE colleges (Xīnjiāng Teacher's College and Hotan Teacher's College). The 'ethnic minority-Hàn bilingual translator training plan' aims to train professional Chinese-Uyghur and Chinese-Kazakh translators and interpreters to work in areas such as public policy, advocacy and junior management for local government.

Some select students who graduate from the 'Ethnic minority-Chinese bilingual translator and interpreter training programs may obtain exemption from having to take admission exams for some University master programs. An example of this is the Uyghur language and literature major programs at both XU and XNU. These courses only recruit native Hàn language speakers (Xīnjiāng Normal University 2018; Xīnjiāng University 2018). And the Hàn language major at Xīnjiāng University only recruits applicants who have taken an ethnic minority language (Uyghur / Kazakh / Kirgiz / Mongolian) university entrance examination (Xīnjiāng University 2018).

This policy has influenced access policy for the Uyghur language programs in some other universities, i.e. those not participating in the 'ethnic minority-Chinese bilingual translator training. For instance, the Shíhézi University only offers Uyghur language and literature program to non-native speakers, and it recruits native Chinese speakers who have household registration in the Xīnjiāng Uyghur Autonomous Region (Shíhézi University 2018).

5.1.3.2 Postgraduate study

The Uyghur linguistic and literature postgraduate programs at XU and XNU do not require applicants to have Uyghur language competence, and are taught in Hàn. These programs aim to educate students in relevant Uyghur linguistic and literature theory and knowledge, rather than the Uyghur language per se. These programs can be categorised as Type C in the Chinese ethnic minority language education classification (see § 4.2). Other universities, like MUC, NWMU and KU all require applicants to take specialized course exams in the Uyghur language.

The Uyghur language master program at MUC has a preliminary examination involving *Introduction of Linguistics (in Uyghur language)* and *Uyghur language and literature* courses, and its preliminary examination for its PhD program tests *Linguistic Theory (In Uyghur language)* (Mínzú University of China 2018a; Mínzú University of China 2020).

In KU, the Uyghur preliminary examination for the master language program has a *Modern Uyghur Language* course (Kashgar University 2018).

The majority of Uyghur language and literature students come from Xīnjiāng, and they certainly have better Uyghur language skills than Hànn students. Students from Xīnjiāng often improve their Hànn language skills after studying at University level. CS1 (Personal communication, 6 June 2016), a Uyghur literature major student at MUC, said that she and her fellow students used Uyghur for most occasions and only used Chinese when they could not find the ‘right’ word in Uyghur.

CS10 and CS11 (Personal communication, 13 June 2016) both studied Uyghur language and literature masters programs at NWMU. Both received their primary and secondary education in the Uyghur language, with Chinese taught as a subject throughout their schooling.

CS11, a Film and Television Scriptwriting teacher at the Kashgar Arts School in Xīnjiāng, was a recipient of ‘The Key Personnel Training Program for Ethnic Minorities’ scholarship. She grew up in Aksu, a multiethnic area and so, had more opportunities to use Hànn language when she was young. Under the influence of her mother, a professional in Uyghur literature, CS11 also developed a love for this area and decided to study Uyghur language and literature.

CS10 is from Kashgar, where more than 80 percent of the population is Uyghur and Hànn are the minority group. When she was young, many Chinese people in the neighbourhood spoke the Uyghur language, so she had few opportunities to use her second language-Hànn. But these days with the widespread roll out of bilingual education the younger Uyghur generation speak very good Hànn language. CS10 received her Bachelor’s degree in the Uyghur Language and Literature from NWMU. She wanted to be a primary school Uyghur language teacher, so

she enrolled in a Bachelor's program. She worked hard and was selected for further study in the Masters program and granted an exemption from having to do the examination¹¹.

5.1.4 Chinese Kazakh language

Kazakh language undergraduate programs at MUC recruit both native speakers and non-native speakers. The Kazakh Language and Literature for Beginners is a quadrennial speciality program, which only recruit students from Xīnjiāng and Běijīng (CS23 personal communication, 7 June 2016).

In Xīnjiāng Uyghur Autonomous Region, 'the Ethnic minority-Hàn bilingual translator and interpreter training for the Kazakh language' applies to Hàn language speakers who want to study the Kazakh language Bachelor's program in YNU (Xīnjiāng Uyghur Autonomous Region Higher Education Office 2018).

5.1.5 Chinese Kyrgyz language

XNU is the only university offering Chinese Kyrgyz language programs in China. It recruits Chinese Kyrgyz native speakers only (Xīnjiāng Normal University 2018b). There used to be a well-established Kyrgyz Language and Literature Department at MUC but unfortunately, it had to suspend recruitment because of low enrolment. Many teaching staff who worked in this department had to transfer to the Department of Uyghur Language or the Department of Kazakh Language (CS23, personal communication, 7 June 2016).

Although there is no longer a Chinese Kyrgyz language program at MUC, the Department of Russian-Kyrgyz language in the School of Foreign Studies does offer Kyrgyz language courses (the official language of Kyrgyzstan). The Chinese Kyrgyz language and the Kyrgyzstani Kyrgyz language share many similarities, so studying the Kyrgyzstani Kyrgyz language is still an option for people interested in learning the Chinese Kyrgyz language. There are no Chinese Kyrgyz language postgraduate programs in Chinese universities.

¹¹ Recent political events in Xīnjiāng make it unclear how much of this information is still relevant.

5.2 Personnel policy and practice for Type A programs in universities

Most teaching staff working in Type A language programs have ethnic minority backgrounds. Almost all minority language courses are taught by native speakers of those languages. Some non-native speakers teach Linguistic courses (Hàn instruction) in the minority language programs. The majority of the teaching staff have PhD degrees, especially in major universities e.g. MUC, SWMU and NWMU. A PhD degree is now an essential requirement for the recruitment of new teaching staff (CT1, personal communication, 6 June 2016; CT3, personal communication, 14 June 2016; CT5, personal communication, 18 June 2016). For example, there are ten full-time teaching staff: three professors, three associate professors, and four lecturers in the Department of Uyghur Language and Literature, at MUC (see Table 5.1). Four of them have a PhD; one a Master degree, and half the teaching staff have Bachelor degrees. All of them are native speaking Uyghur people.

In the Department of Uyghur Language and Literature at NWMU (see Table 5.2), there are twenty-three full-time teaching staff: three professors, fourteen associate professors, and six lecturers. 65 percent have PhDs; 31 percent have Masters degrees and 4 percent have Bachelor's degrees. Fifteen are native speaking Uyghur people; four are Hàn people; three are Húi people; and one is Chinese Uzbek (fluent in the Uyghur language).

In general, the majority Type A teaching staff working with minority languages are themselves native speakers of ethnic minority languages. They teach relevant minority languages; Minority-Hàn bilingual and Hàn language courses. Non-native speakers of ethnic languages teach courses in Hàn language.

Table 5.1 Teaching Staff Information of Department of Uyghur Language and Literature, Mínzú University of China

	Ethnic group	Highest degree	Title/position
1	Uyghur	PhD	Professor
2	Uyghur	Master	Professor
3	Uyghur	Bachelor	Professor
4	Uyghur	Bachelor	Associate Professor
5	Uyghur	PhD	Associate Professor
6	Uyghur	PhD	Lecturer
7	Uyghur	PhD	Associate Professor
8	Uyghur	Bachelor	Lecturer

9	Uyghur	Bachelor	Lecturer
10	Uyghur	Bachelor	Lecturer

(Mínzú University of China 2018c)

Table 5.2 Teaching Staff Information of Department of Uyghur Language and Literature, Northwest Mínzú University

	Ethnic group	Highest degree	Title/position	Remarks
1	Uyghur	PhD	Professor	
2	Uyghur	PhD	Professor	
3	Hàn	PhD	Professor	Bilingual teaching research; teaching Hàn language relevant courses
4	Uyghur	PhD	Associate Professor	
5	Uyghur	PhD	Associate Professor	
6	Hàn	PhD	Associate Professor	experimental phonetics
7	Hàn	Master	Associate Professor	Bachelor in Uyghur language and literature; Masters in Hàn language
8	Huí	Master	Associate Professor	Hàn language
9	Uyghur	PhD	Associate Professor	
10	Uyghur	PhD	Associate Professor	
11	Uyghur	PhD	Associate Professor	
12	Uyghur	PhD	Associate Professor	
13	Uyghur	PhD	Associate Professor	
14	Uyghur	PhD	Associate Professor	
15	Uyghur	PhD	Associate Professor	
16	Uyghur	Bachelor	Associate Professor	
17	Uzbek	PhD	Associate Professor	Linguistics and Applied linguistics, Ethnology; Uyghur language fluent speaker
18	Uyghur	Master	Lecturer	
19	Uyghur	Master	Lecturer	
20	Hàn	Master	Lecturer	Bilingual education
21	Huí	Master	Lecturer	Second language teaching, Hàn language relevant courses
22	Huí	PhD	Lecturer	Hàn language relevant courses, experimental phonetics and Linguistics
23	Uyghur	Master	Lecturer	

(Northwest Mínzú University 2018)

When ethnic minority language teachers start teaching, they do so without pre-service training. Some universities require new teaching staff to teach less than four course hours per week in their first year. The training policy for new Tibetan language lecturers at NWMU requires teachers to be supervised by an experienced member of the teaching staff for one year as they trial and improve their teaching skills. In practice, the implementation of this policy is voluntary, and there is no effective evaluation of this supervision system (CT5, personal communication, 18 June 2016).

As with all university teachers in China, Minority language teaching staff must undergo in-service training before being awarded their teaching certificate. At MUC, new teaching staff take general pedagogical courses, including *Pedagogical Theories*, *Teaching Methodology*, and *Educational Psychology*. They also need to have more than one-year of teaching experience in two specialized courses.

The teaching committee of the relevant department then assesses their teaching skills and those who meet all the requirements are awarded their teaching certificate. This certificate is important, especially for new teaching staff, as it is the first step on the long road to becoming a professor (CT1, personal communication, 6 June 2016; CT3, personal communication, 14 June 2016).

In the past, teaching staff only held Bachelor or Master degrees, so universities offered them opportunities to do in-house study to obtain their Master or PhD. However, in recent years, universities like MUC and NWMU only recruit teaching staff with doctorates, so the in-house postgraduate study has fallen out of favour. One program that is becoming increasingly popular is the visiting scholars program. Under this program, teaching staff and researchers in MUC's Uyghur language and literature department have opportunities to do Turkic studies research overseas, in places such as Germany, America, and Japan (CT1, personal communication, 6 June 2016).

In addition, this program also provides some in-service training opportunities for university teaching staff. NWMU offers ethnic minority language major staff the opportunity to attend translation training at The Central Institute of Ethnic Administrators, or the China Ethnic Languages Translation Bureau (CT3, personal communication, 14 June 2016).

A national Tibetan Language conference is held quadrennially for Tibetan language teaching staff (CT5, personal communication, 18 June 2016). This is an opportunity for all university level Tibetan language teaching and research staff to get together and discuss current issues. This conference has helped pinpoint problems for Tibetan language teaching and also helped in finding the solutions. However, these recommendations and solutions have not been acted on for a variety of reasons.

In the less known universities in remote areas, having a master degree is part of the essential criteria for the selection of teaching staff. ‘Cultural and Educational Aid’ policies have benefited these universities by helping them to improve their teaching and research capabilities (§ 4.1.2). For example, MUC has provided educational support to teaching staff in the HMC; giving selected teaching staff opportunities to do their PhD at MUC. CT2 (Personal communication, 7 June 2016), is an Associate Professor of HMC and a beneficiary of this aid program. He has a PhD in Mongolian language and literature from MUC and received his Masters degree from Gifu University in Japan. He uses four languages academically: Chinese Mongolian (native), Hân (native), English (second language), and Japanese (second language).

Experts from MUC are sent to HMC every year to give teaching staff pedagogical and specialized training. CT2 thinks this training is useful and necessary. At HMC, most majors are instructed in Chinese Mongolian, including: English, Education, Computer Science, Environmental Engineering, etc. All teaching staff in these programs are native Mongolian language speakers.

Lack of teaching staff is a common issue for all ethnic minority languages in China. Even strong languages like Uyghur and Tibetan face this problem. The head of Uyghur Language and Literature School at NWMU (CT3, personal communication, 14 June 2016) has been quoted as saying, ‘I graduated with a Uyghur literature degree. Apart from Literature courses, I have taught Uyghur linguistic, historical and ancient philological courses since I started to teach in 2011, although I do not have expertise in these courses...’ The Tibetan language lecturer CT4 (Personal communication, 14 June 2016), has said that it makes no sense that new teachers have to start teaching without training, but staff shortages mean that it is impossible for them to wait for teachers to do this training because they are needed so urgently.

5.3 Curriculum policy and practice for Type A programs in universities

The university curriculum setting for Type A programs can be generally divided into language programs, and non-linguistic programs with minority language instruction (see Table 5.3). Both language and non-linguistic programs have undergraduate and postgraduate programs, leading from bachelor degrees to PhDs. All Type A languages offer relevant Language and Literature programs at undergraduate level, including ethnic minority languages, Hân and

foreign languages. Only the Chinese Mongolian and Tibetan languages have non-linguistic programs involving a wide range of majors. These include: Law (Law, Ethnology, Science of Public Security, Ideological and Political Education, Social work; and these subjects are awarded a Bachelor of Law); History; Early Childhood Education; Media and Communication (Journalism, Culture and Media; Networks and New Media; Editing and Publishing; Broadcasting and Anchoring Art); Fine Arts (Fine Arts, Visual Communication Design, Ethnic Ecological Design, Ethnic Craft Design, Ethnic Costume Design); Music (Musicology, Music Performance); Management (Tourism Management, Hospitality Management, Public Service Administration / Cultural Industry Management, Cultural Heritage and Museology, Archival science); Mathematics (Mathematics and Applied Mathematics, Mathematics Education); Physical Education, Chemistry Education; Business (Marketing, Business Administration, Financial Management; Finance; Economics; Taxation; Accounting); Science Education; Computer Science (Computer Science, Data Science, Big Data Technology, Minority Language Information and Processing); Environmental Science (Environmental Engineering, Water Science and Technology) and Medicine and Pharmacy (Traditional Medicine and Pharmacy, Veterinary Medicine).

The non-linguistic Masters program has the following majors: Ethnology; Religious Studies; Journalism and Communication and Traditional Medicine and Pharmacy. Only the non-linguistic PhD programs involve Religious Studies and Ethnology majors (see Table 5.5).

For language and literature majors (see Table 5.4), the Chinese Mongolian, Tibetan, Uyghur and Chinese Kazakh languages have programs from undergraduate to PhD. Ethnic Minority Language and Literature is the most popular, and this applies to all the Type A minority languages. This is followed in popularity by Ethnic Minority Language and Literature for Beginners, and this is true for the Chinese Mongolian, Tibetan, Uyghur and Chinese Kazakh languages.

The Ethnic Minority Language and Literature major aims to train ethnic minority native speakers for proficiency in both speaking and writing MSC and their first languages. Successful graduates work competently in areas of ethnic minority language, including, teaching, research, translation, administration, and news publishing. Core courses include: *An Introduction to Linguistics*, *An Introduction to Literature*, *A General Theory of Ethnic Minority Language*, *Ethnic Minority Group Ancient Literature*, *Ethnic Minority Folk Literature*, *History of Ethnic*

Minority Literature, Chinese Translation of Ethnic Minority Classics, Modern Hà and College Hà Literature.

The teaching objective of the Ethnic Minority Language and Literature for Beginners programs, is to train Chinese native speakers in listening, speaking, reading, writing, and translation skills in the ethnic minority language. Successful graduates will have the skills to work for government agencies and educational institutions in ethnic minority areas. Core courses for beginners are made up of the following subjects: *Basic Ethnic Minority Language, Ethnic Minority Language Grammar, Ethnic Minority Language Reading, Ethnic Minority Language Listening and Speaking, and Ethnic Minority Writing and Ethnic Minority-Hà Translation Theory.*

At undergraduate level, Chinese Ethnic Minority Language and Literature majors mainly involve Language and Literature (Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh, and Chinese Kyrgyz languages), Ethnic Minority-Hà Language Translation (Tibetan and Uyghur languages), Ethnic Minority Language Teacher Training (Chinese Mongolian and Tibetan languages), etc.

Chinese Language and Literature majors present courses such as *Chinese-Minority Bilingual Studies / Translation* (Chinese Mongolian, Tibetan and Uyghur languages); *Chinese Language and Literature* (Chinese Mongolian language); *Teaching Chinese for Ethnic Minority Language Speakers* (Chinese Mongolian language), and *Teaching Chinese to Speakers of Other Languages (TCSOL)* (Chinese Mongolian language).

Foreign Language and Literature programs involve *Ethnic Minority-English* (Chinese Mongolian and Tibetan languages), *Primary English Education* (Chinese Mongolian), and *Japanese* (Chinese Mongolian).

Language and Literature Masters programs fall into six categories: Chinese Ethnic Minority Linguistics; Chinese Ethnic Minority Literature; Comparative Literature and World Literature; Chinese Classical Philology; Pedagogy and Literary Science.

Each master major contains several study focuses. The Chinese Ethnic Minority Linguistics program involves Ethnic Minority Language and Literature (Uyghur and Chinese

Kazakh languages); Ethnic Minority Linguistics (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Language Grammar and Linguistics (Tibetan language); Modern Minority Language / and Dialects / and Regional Culture / Studies (Chinese Mongolian language); Ancient Minority Language Studies (Chinese Mongolian language); Minority-Hàn Language Translation Theory and Practice (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Computational Linguistics (Tibetan language); Ethnic Minority Language and Information Processing / Machine Translation (Chinese Mongolian, Tibetan languages); Experimental Phonetics (Chinese Mongolian language); Sociolinguistics and Cultural Linguistics (Chinese Mongolian language); Ancient Minority Language and Northern Ethnic Minority Scripts (Chinese Mongolian language) and Ethnic Minority Language and Its Language Family (Chinese Mongolian language).

The Chinese Ethnic Minority Literature major has courses in Ethnic Minority Literature (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Ancient Literature / Classical Literature / and Philology (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Modern and Contemporary Literature (Chinese Mongolian, Tibetan languages); Ethnic Minority Folklore and Folk Literature (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Language and Culture (Chinese Mongolian, Tibetan languages); Ethnic Minority Literature and Buddhism Studies (Tibetan language).

The Comparative Literature and World Literature majors are taught in Chinese Mongolian, and include Ethnic Minority Literature vs. other Northern Ethnic Minority Literature; Ethnic Minority Literature vs. Chinese Literature; Ethnic Minority Culture and Comparative Literature, and Ethnic Minority Literature vs. Foreign Literature.

The Chinese Classical Philology major has the following courses: *Ethnic Minority Language and Literature Philology* (Chinese Mongolian and Tibetan languages); *Ethnic Minority Literature Philology* (Chinese Mongolian language); *Ethnic Minority Language Philology* (Chinese Mongolian language); *Ethnic Minority Philology and Digital Management* (Tibetan language); *Gesar Studies* (Tibetan language); *Tibetan Hetu Yidyā* (it means the science of Logic) and *Tibetan Ancient Documents of Calendar Studies* (Tibetan language).

The Pedagogy (Language Teaching) involves Teaching Chinese in Chinese Mongolian Language Speaking School and Teaching Chinese Mongolian Language in Schools.

The Literary Science major is taught only in the Chinese Mongolian language, including Chinese Mongolian Literary Science, Western Literature and Chinese Mongolian Literary Science, Chinese Mongolian Literary Aesthetics, and Comparative Study on Literary Science.

There are three main Language and Literature PhD programs: Chinese Ethnic Minority Linguistics, Chinese Ethnic Minority Literature and Chinese Classical Philology.

Chinese Ethnic Minority Linguistics consists of three research fields: *Modern Ethnic Minority Language and Dialects* (Chinese Mongolian and Tibetan languages); *Ethnic Minority Language vs. Hà n language and Translation Studies* (Uyghur language) and *Ethnic Minority Language Computational Linguistics* (Tibetan language).

Chinese Ethnic Minority Literature has four main research branches: Ethnic Minority Folk Literature and Folklore (Chinese Mongolian language); Ethnic Minority Literature and Culture (Chinese Mongolian, Tibetan, and Uyghur languages); Ethnic Minority Ancient Literature and Philology (Chinese Mongolian and Chinese Kazakh languages), and Ethnic Minority Literature and Religious Culture (Tibetan language).

The Chinese Classical Philology program focuses on the research fields of Ethnic Minority Philology (Chinese Mongolian and Tibetan languages); Ethnic Minority Buddhist Literature (Tibetan language), and Ethnic Minority Bibliography (Tibetan language).

Table 5.3 Type A Ethnic Minority Language Undergraduate Programs Taught in the Representative Universities

	Major	Chinese Mongolian	Tibetan	Uyghur	Chinese Kazakh	Chinese Kyrgyz
Language and Literature Programs	Minority language and literature	1, 2, 5, 6, 7, 8, 9, 10, 11	1, 2, 3, 5, 12, 13, 15	1, 2, 10, 16, 17, 18, 19, 20	1, 19	10
	Hàn language and literature	1, 7, 8, 9	15	2	/	/
	Foreign language and literature	2, 6, 7, 11	3, 5	/	/	/
Non-linguistic program	Ethnology	6, 9	3	/	/	/
	Law	6, 7, 9	1, 2, 3, 5, 12, 15	/	/	/
	Science of Public Security	/	5	/	/	/

Ideological and Political Education	7, 9, 11	5, 15	/	/	/
Social work	6	/	/	/	/
History	6, 7, 11	15	/	/	/
Early Childhood Education	9, 11	15	/	/	/
Journalism	7, 8, 9	1, 5, 13	/	/	/
Culture and Media	8	/	/	/	/
Networks and New Media	7	/	/	/	/
Editing and Publishing	7, 8	/	/	/	/
Broadcasting and Anchoring Art	6, 9	13	/	/	/
Fine Arts	9, 11	/	/	/	/
Visual Communication Design	9	/	/	/	/
Ecological Design	9	/	/	/	/
Ethnic Craft Design	9	/	/	/	/
Ethnic Costume Design	9	/	/	/	/
Musicology	9, 11	/	/	/	/
Music Performance	9	/	/	/	/
Tourism Management	6, 7, 11	2, 3, 5	/	/	/
Hospitality Management	/	15	/	/	/
Public Service Administration / Cultural Industry Management	7, 9	3	/	/	/
Cultural Heritage and Museology	/	3	/	/	/
Archival Science	9	/	/	/	/
Mathematics and Applied Mathematics	7, 11	/	/	/	/
Mathematics Education	9	2, 5, 12, 15	/	/	/
Physics Education	/	2, 5, 15	/	/	/
Chemistry Education	/	5	/	/	/
Marketing	9	/	/	/	/
Business Administration	/	2	/	/	/
Financial Management	9	/	/	/	/
Finance	9	/	/	/	/
Economics	7	/	/	/	/
Taxation	9	/	/	/	/
Accounting	11	/	/	/	/
Science Education	9	/	/	/	/
Computer Science	9	1, 15	/	/	/
Data Science	9	/	/	/	/
Big Data Technology	9	/	/	/	/
Minority Language Information and Processing	9	5	/	/	/
Environmental Engineering	9	/	/	/	/
Water Science and Technology	9	/	/	/	/
Traditional Medicine and Pharmacy (5 years)	8, 11	3, 5, 14	/	/	/
Veterinary Medicine (4 years)	/	3	/	/	/

- a. 1. Mínzú University of China (MUC), 2. Northwest Mínzú University (NWMU), 3. Southwest Mínzú University (SWMU), 4. Yúnnán Mínzú University (YMU), 5. Qīnghǎi Nationalities University (QNU), 6. Inner Mongolia University (IMU), 7. Inner Mongolia Normal University (IMNU), 8. Inner Mongolia University for Nationalities (IMUforN), 9. Hohhot Mínzú College (HMC), 10. Xīnjiāng Normal

University (XNU), 11. Chifeng University (CU), 12. Sichuan Minzu University (SMU), 13. Tibet University (TU), 14. Tibetan Traditional Medical College, 15. Gansu Normal University for Nationalities (GNUforN), 16. Xinjiang University (XU), 17. Kashgar University (KU), 18. Xinjiang Agricultural University (XAU), 19. Yili Normal University (YNU), 20. Xinjiang University of Finance and Economics (XUofFE), 21. Guizhou Minzu University (GMU), 22. Xichang University (XCU), 23. Guangxi University for Nationalities (GUforN)

b. Notice that the universities located in minority autonomous regions are denoted by italicized texts.

Table 5.4: Type A Language and Literature Programs

	Major	Study Focus	Chinese Mongolian	Tibetan	Uyghur	Chinese Kazakh	Chinese Kyrgyz
Bachelor's programs	Chinese Ethnic Minority Languages and Literature	Ethnic Minority Language and Literature	1, 2, 5, 6, 7, 8, 9, 10, 11	1, 2, 3	1, 2	1, 19	10
		Ethnic Minority Language and Literature for Beginners	2	1, 2, 13,	1, 2, 10, 16, 17, 18, 19, 20	1, 19	/
		Drama and Film-and-Television Literature	/	15	/	/	/
		Ethnic Minority Language and Literature (Minority-Hàn Bilingual Studies/translation)	/	2, 5, 13	1	/	/
		Ethnic Minority Language Teacher's Training	9	2, 5, 12, 13, 15	/	/	/
		Ethnic Minority Language and Literature (Minority-Hàn Bilingual Secretary)	/	5	/	/	/
		Ethnic Minority Language and Literature (Tibetology)	/	3	/	/	/
	Hàn Language and Literature	Hàn (Hàn-Minority Bilingual Studies/translation)	2, 7, 8	15	2	/	/
		Hàn Language and Literature	9	/	/	/	/
		Hàn language teaching	9	/	/	/	/
		Teaching Chinese to Speakers of Other Languages (TCSOL)	9	/	/	/	/
	Foreign Languages and Literature	English (English-Minority-Bilingual)	2, 7	3, 5	/	/	/
		Primary Education (English)	9	/	/	/	/
		Japanese	6, 7, 9	/	/	/	/
	Masters programs	Chinese Ethnic Minority Linguistics	Ethnic Minority Language and Literature	/	/	1, 17	1
Ethnic Minority Linguistics			1	2	2	/	/
Ethnic Minority Field linguistics and Descriptive linguistics			/	/	/	/	/
Ethnic Minority Language Grammar and Linguistics			/	5	/	/	/
Modern Minority Language (and dialects) (and regional culture) studies			2, 6, 7, 8	/	/	/	/
Ancient Minority Language Studies			6, 7	/	/	/	/
Minority-Hàn Language Translation Theory and Practice			2	5	2, 10	/	/

	Ethnic Minority Computational Linguistics	/	2	/	/	/
	Ethnic Minority Language and Information Processing / Machine Translation	6, 7, 8	2, 5, 13	/	/	/
	Experimental Phonetics	6	/	/	/	/
	Sociolinguistics and Cultural Linguistics	6, 7	/	/	/	/
	Ancient Minority Language and Northern Ethnic Minority Scripts	6	/	/	/	/
	Ethnic Minority Language and Its Language Family	6	/	/	/	/
Chinese Ethnic Minority Literature	Ethnic Minority Literature	1	2, 3	2	/	/
	Ethnic Minority Ancient Literature (Classical Literature) and Philology	2, 5, 6	2, 5	2	/	/
	Ethnic Minority Modern and Contemporary Literature	2, 5, 6, 7, 8	5	/	/	/
	Ethnic Minority Folklore and Folk Literature	3, 5, 6, 7, 8	2, 5, 13	2	/	/
	Ethnic Minority Language and Culture	5, 8	3	/	/	/
	Ethnic Minority Literature and Buddhism Studies	/	2	/	/	/
Comparative Literature and World Literature	Ethnic Minority Literature vs. other Northern Ethnic Minority Literatures	6	/	/	/	/
	Ethnic Minority Literature vs. Hàn Literature	6, 7, 8	/	/	/	/
	Ethnic Minority Culture and Comparative Literature	8	/	/	/	/
	Ethnic Minority Literature vs. Foreign Literature	6, 7	/	/	/	/
Chinese Classical Philology	Ethnic Minority Language and Literature Philology	2	2	/	/	/
	Ethnic Minority Literature Philology	7	/	/	/	/
	Ethnic Minority Language Philology	7	/	/	/	/
	Ethnic Minority Philology and Digital Management	/	3	/	/	/
	Gesar Studies	/	2	/	/	/
	Tibetan Hetu Yidyā (Science of Logic) and Tibetan Ancient Documents of Calendar Studies)	/	2	/	/	/
Pedagogy (Language Teaching)	Hàn Language and Literature (teaching Hàn in ethnic minority language speaking school)	8	/	/	/	/
	Ethnic Minority Language and Literature (teaching ethnic minority language in school)	8	/	/	/	/
Literary Science	Ethnic Minority Literary Science (through the ages)	6, 7	/	/	/	/
	Western Literature and Ethnic Minority Literary Science	7	/	/	/	/

PhD programs		Ethnic Minority Literary Aesthetics	6, 7	/	/	/	/
		Comparative Study on Literary Science	6	/	/	/	/
	Chinese Ethnic Minority Linguistics	Modern Ethnic Minority Language and Dialects	1	2, 13	/	/	/
		Ethnic Minority Language vs. Hà Language and Translation Studies	/	/	1	/	/
		Ethnic Minority Language Computational Linguistics	/	2, 13	/	/	/
	Chinese Ethnic Minority Literature	Ethnic Minority Folk Literature (and Folklore)	1, 2	/	/	/	/
		Ethnic Minority Literature and Culture	2	1, 13	1	/	/
		Ethnic Minority Ancient Literature and Philology	1	/	/	1	/
		Ethnic Minority Literature and Religious Culture	/	13	/	/	/
	Chinese Classical Philology	Ethnic Minority Philology	2	1, 2	/	/	/
		Ethnic Minority Buddhist Literature	/	2	/	/	/
		Ethnic Minority Bibliography	/	2	/	/	/

- a. 1. Mínzú University of China (MUC), 2. Northwest Mínzú University (NWMU), 3. Southwest Mínzú University (SWMU), 4. Yúnnán Mínzú University (YMU), 5. Qīnghǎi Nationalities University (QNU), 6. *Inner Mongolia University (IMU)*, 7. *Inner Mongolia Normal University (IMNU)*, 8. *Inner Mongolia University for Nationalities (IMUforN)*, 9. *Hohhot Mínzú College (HMC)*, 10. *Xīnjiāng Normal University (XNU)*, 11. *Chīfēng University (CU)*, 12. *Sìchuān Mínzú University (SMU)*, 13. *Tibet University (TU)*, 14. *Tibetan Traditional Medical College*, 15. *Gānsù Normal University for Nationalities (GNUforN)*, 16. *Xīnjiāng University (XU)*, 17. *Kashgar University (KU)*, 18. *Xīnjiāng Agricultural University (XAU)*, 19. *Yīlǐ Normal University (YNU)*, 20. *Xīnjiāng University of Finance and Economics (XUofFE)*, 21. *Guìzhōu Mínzú University (GMU)*, 22. *Xīchāng University (XCU)*, 23. *Guǎngxī University for Nationalities (GUforN)*
- b. Notice that the universities located in minority autonomous regions are denoted by italicized texts.

Table 5.5 Non-linguistic Minority Language Instruction Postgraduate Programs

	Major	Study Focus	Chinese Mongolian	Tibetan
Masters programs	Ethnology	Northern Ethnic Minorities and Social Development Issues Studies	6	/
		Current Issues of Northern Ethnic Minorities Religions	6	/
		Ethnic Minorities Intangible Culture Studies	6, 8	/
		Ethnic Minority Language and Literature	/	Tibetology 1
		Ethnic Minority Folklore and Folk Culture	8	/
		Northern Ethnic Minorities Ecology and Livelihood	6	/
		Ethnic Minority Group History and Culture Studies	8	Tibetology 2, 5, 13
		Ethnic Minority Society and Culture Studies	/	Tibetology 2
		Ethnic Minority Arts and Cultural Industry	/	Tibetology 3
Ethnic Minority Religions and Social Development	/	Tibetology 3, 5		

PhD programs		Economic and Cultural Changes of Ethnic Minority Society	/	Tibetology 3
		History of Northern Ethnic Minority Groups	8	/
		Ethnic Minority Culture and Tibetan Philology	/	Tibetology 3
	Religious Studies	Marxism and Current Religious Issues	6	/
		Ethnic Minority Buddhist Documents Studies	6	/
		Ethnic Minority Religious Culture	6	/
	Journalism and Communication	Journalism and Communication Theory Studies	6	/
		History of Ethnic Minority Journalism and Communication Studies	6	/
		Media Operation and Management Studies	6	/
		Journalism and Communication Business Studies	6	/
		Cross-culture Communication (and Journalism) Studies	6, 8	/
		Ethnic Culture and Media	8	/
	Traditional Medicine and Pharmacy	Traditional Ethnic Minority Pharmacology	8	/
		Traditional Ethnic Minority Medicine	8	/
		Traditional Ethnic Minority Medical Literature/History Studies	8	/
		Integrated Traditional and Western Medicine	8	/
	Religious Studies	Ethnic Minority Buddhism	/	1
		Ethnology	History of Ethnic Minority Group	/
	Ethnic Minority History and Philology		/	1
	Ethnic Minority Religions and Philology		/	Tibetology 3
Ethnic Minority Linguistics	/		Tibetology 1	
Ethnic Minority Literature	/		Tibetology 1	
Ethnic Minority Culture and History Studies	/		Tibetology 1	
Ethnic Minority Culture and Arts	/		Tibetology 3	
Ethnic Minority Buddhism Studies	/		Tibetology 1, 3	

- a. 1. Mínzú University of China (MUC), 2. Northwest Mínzú University (NWMU), 3. Southwest Mínzú University (SWMU), 4. Yúnnán Mínzú University (YMU), 5. Qīnghǎi Nationalities University (QNU), 6. *Inner Mongolia University (IMU)*, 7. *Inner Mongolia Normal University (IMNU)*, 8. *Inner Mongolia University for Nationalities (IMUforN)*, 9. *Hohhot Mínzú College (HMC)*, 10. *Xīnjiāng Normal University (XNU)*, 11. *Chífēng University (CU)*, 12. *Sichuān Mínzú University (SMU)*, 13. *Tibet University (TU)*, 14. *Tibetan Traditional Medical College*, 15. *Gānsù Normal University for Nationalities (GNUforN)*, 16. *Xīnjiāng University (XU)*, 17. *Kashgar University (KU)*, 18. *Xīnjiāng Agricultural University (XAU)*, 19. *Yīlǐ Normal University (YNU)*, 20. *Xīnjiāng University of Finance and Economics (XUoffE)*, 21. *Guizhōu Mínzú University (GMU)*, 22. *Xīchāng University (XCU)*, 23. *Guāngxī University for Nationalities (GUforN)*
- b. Notice that the universities located in minority autonomous regions are denoted by italicized texts.

5.3.1 Chinese Mongolian language

The Chinese Mongolian language has the largest variety of programs in the university sector, covering a majority of disciplines. Nine major universities offer relevant programs in the Chinese Mongolian language. Six of them are located in ethnic minority autonomous regions (Four in the Inner Mongolian Autonomous Region, and two in Xīnjiāng Autonomous Region).

Disciplines offered at Bachelors level are: Chinese Mongolian Language and Literature, Chinese Language and Literature, and Foreign Language and Literature. All nine universities offer the traditional Chinese Mongolian Language and Literature major (for native speakers). The Chinese Mongolian Language and Literature for Beginners program is only offered at NWMU, and Chinese Mongolian Language Teacher Training is offered at HMC.

The Hà language and Literature disciplines include Chinese Mongolian-Hàn Bilingual Studies / Translation (offered at NWMU, IMNU, and IMUforN); Hà language and Literature, Hà language teaching, and TCSOL are three programs offered at HMC.

The Foreign language discipline involves Chinese Mongolian-English Bilingual (NWMU and IMNU), Primary English Education (HMC), and Japanese (IMU, IMNU, and HMC).

Chinese Mongolian Linguistics, Chinese Mongolian Literature, Comparative Literature and World Literature, Chinese Classical Philology, Pedagogy (Chinese Mongolian language teaching), and Literary Science are all offered at Masters level.

Chinese Mongolian Linguistics involves Chinese Mongolian Linguistics (at MUC), Modern Chinese Mongolian Language and Dialects Studies (at NWM, IMU, IMNU, and IMUforN), Ancient Chinese Mongolian Language Studies (at IMU and IMNU), Chinese Mongolian-Hàn Language Translation Theory and Practice (at NWMU), Chinese Mongolian Language and Information Processing / Machine Translation (at IMU, IMNU, and IMUforN), Experimental Phonetics (IMU), Sociolinguistics and Cultural Linguistics (at IMU and IMNU), Ancient Chinese Mongolian Language and Northern Ethnic Minority Scripts (at IMU), and Chinese Mongolian Language and Its Language Family (at IMU). Courses for Chinese Mongolian Literature include: Chinese Mongolian Literature (MUC), Chinese Mongolian Ancient Literature and Philology (at NWMU, QNU, & IMU), Chinese Mongolian Modern and Contemporary Literature (at NWMU, QNU, IMU, IMNU, and IMUforN), Chinese Mongolian

Folklore and Folk Literature (at SWMU, QNU, IMU, IMNU, and IMUforN) and Chinese Mongolian Language and Culture (at QNU & IMUforN).

The Comparative Literature and World Literature programs include Chinese Mongolian Literature vs. other Northern Ethnic Minority Literatures (at IMU), Chinese Mongolian Literature vs. Chinese Literature (at IMU, IMNU, and IMUforN), Chinese Mongolian Culture and Comparative Literature (IMUforN), and Chinese Mongolian Literature vs. Foreign Literature (IMU and IMNU).

The Chinese Classical Philology contains Chinese Mongolian Language and Literature Philology program (at NWMU and IMNU).

The Pedagogy (Language Teaching) offers two programs: Teaching Hân in Chinese Mongolian Speaking Schools and Teaching Chinese Mongolian Language in Schools (at IMUforN).

The Literary Science programs involve: Chinese Mongolian Literary Science (at IMU and IMNU), Western Literature and Chinese Mongolian Literary Science (IMNU), Chinese Mongolian Literary Aesthetics (at IMU and IMNU), and Comparative Studies in Literary Science (at IMU).

Chinese Mongolian Linguistics, Chinese Mongolian Literature, and Chinese Classical Philology are offered at PhD level. Chinese Mongolian Language and Dialects is offered under the discipline of Chinese Mongolian Linguistics (at MUC). The Chinese Mongolian Literature has research focuses in Chinese Mongolian Folk Literature and Folklore (at MUC & NWMU), Chinese Mongolian Literature and Culture (at NWMU), and Chinese Mongolian Ancient Literature and Philology (at MUC). Finally, the Chinese Classical Philology offers a program in Chinese Mongolian Philology (at NWMU).

In non-minority areas, universities offer language and literature programs from Bachelors to PhD. In the Chinese Mongolian Autonomous areas, both Chinese Mongolian language programs and non-linguistic programs are offered with universities offering Bachelor's programs across a wide range of disciplines, including: Law (Ethnology at IMU and HMC; Law at IMU, IMNU, and HMC; Ideological and Political Education at IMNU, HMC,

and CU; Social work at IMU); History (at IMU, IMNU, and CU), Early Childhood Education (at HMC and CU), Media and Communication (Journalism at IMNU, IMUforN, and HMC; Culture and Media at IMUforN; Networks and New Media at IMNU; Editing and Publishing at IMNU, IMUforN; Broadcasting and Anchoring Art at IMU and HMC, Fine Arts (Fine Arts at HMC and CU; Visual Communication Design, Ecological Design, Ethnic Craft Design, and Ethnic Costume Design at HMC), Music (Musicology at HMC and CU; Music Performance at HMC), Management (Tourism Management at IMU, IMNU, and CU; Public Service Administration / Cultural Industry Management at IMNU and HMC; Archival Science at HMC), Mathematics (Mathematics and Applied Mathematics at IMNU and CU; Mathematics Education at HMC), Business (Marketing, Financial Management, Finance, and Taxation at HMC; Economics at IMNU; Accounting at CU), Science Education (at HMC), Computer Science (Computer Science, Data Science, Big Data Technology, and Minority Language Information and Processing at HMC), Environmental Science (Environmental Engineering and Water Science & Technology at HMC), Medicine and Pharmacy (Traditional Medicine and Pharmacy at IMUforN and CU). Note: a majority of programs at HMC offer classes taught in Chinese Mongolian.

The non-linguistic Chinese Mongolian Masters program (see Table 5.5) is made up of the following disciplines: Ethnology (Northern Ethnic Minorities and Social Development Issues Studies, Current Issues of Northern Ethnic Minorities Religions, and Northern Ethnic Minorities Ecology and Livelihood at IMU; Ethnic Minority Folklore and Folk Culture, Ethnic Minority Group History, and Culture Studies and History of Northern Ethnic Minority Groups at IMUforN; Ethnic Minorities Intangible Culture Studies at IMU and IMUforN), Religious Studies (Marxism and Current Religious Issues, Chinese Mongolian Buddhist Documents Studies, and Chinese Mongolian Religious Culture at IMU), Journalism and Communication (Journalism and Communication Theory Studies, History of Ethnic Minority Journalism and Communication Studies, Media Operation and Management Studies, and Journalism and Communication Business Studies at IMU; Ethnic Culture and Media at IMUforN; Cross-cultural Communication and Journalism Studies at IMU and IMUforN), and Traditional Medicine and Pharmacy (Traditional Ethnic Minority Pharmacology, Traditional Ethnic Minority Medicine, Traditional Ethnic Minority Medical Literature / History Studies, and Integrated Traditional and Western Medicine at IMUforN).

The purpose of these non-linguistic programs is to train native Chinese Mongolian language speakers for work competency in every possible area.

5.3.2 Tibetan language

Minority language and literature programs are the most popular courses in the Tibetan language (Tibetology). Law is the most popular of the non-linguistic Bachelor's programs (see Table 5.3) and can be studied at six or seven universities (MUC, NWMU, SWMU, QNU, SMU and GNUforN).

Four of the seven offer Mathematics Education (NWMU, QNU, SMU and GNUforN). Three offer Tourism Management (NWMU, SWMU and QNU). Physics Education is offered at NWMU, QNU and GNUforN, Journalism is offered at MUC, QNU, and TU. Traditional Tibetan Medicine and Pharmacy is offered at SWMU, QNU, and TTMC). Two offer Ideological and Political Education (QNU and GNUforN), Computer Science is offered at MUC and GNUforN. Cultural Heritage and Museology, Public Service Administration / Cultural Industry Management, and Veterinary Medicine are offered at SWMU; Business Administration is offered at NWMU; Science of Public Security, Chemistry Education, and Tibetan Language Information and Processing are offered at QNU; History, Early Childhood Education, and Hospitality Management are offered at GNUforN; and Broadcasting and Anchoring Art is offered at TU.

Non-Linguistic postgraduate programs (see Table 5.5) include a Masters program in Ethnology (Tibetology: Tibetan Language and Literature at MUC; Tibetan Group History and Culture Studies at NWMU, QNU, and TU; Tibetan Society and Culture Studies is offered at SWMU; Tibetan Arts and Cultural Industry, Economic and Cultural Changes of Tibetan Society, and Ethnic Minority Culture and Tibetan Philology are offered at NWMU; Tibetan Religions and Social Development is offered at SWMU and QNU).

PhD programs in Religious Studies include Tibetan Buddhism and Ethnology History of Tibetan Group and Tibetan History and Philology at MUC. Ethnology (Tibetology), Tibetan Religions and Philology and Tibetan Culture and Arts is offered at SWMU; Tibetan Linguistics,

Tibetan Literature, and Tibetan Culture and History Studies are offered at MUC, which also offers Tibetan Buddhism Studies as does SWMU.

At Bachelor level, Tibetan language programs cover three main areas: Tibetan Language and Literature, Hà language and Literature, and Foreign Languages and Literature (see Table 5.4). Tibetan Language Teacher Training is the most popular Ethnic Minority Language and Literature program offered at NWMU, QNU, SMU, TU, and GNUforN. This is followed by Tibetan-Hàn Bilingual Studies / Translation, offered at NWMU, SWMU, QNU, and UT. A traditional Tibetan Language and Literature program is offered at MUC, NWMU, and SWMU. The Tibetan Language and Literature for Beginners program is offered at MUC, NWMU and TU; A Drama and Film-and-Television Literature course is offered at GNUforN; Tibetology is offered at SWMU; A Hà-Tibetan Bilingual Studies / Translation program is offered at GNUforN; an English-Tibetan Bilingual program is offered at SWMU and QNU.

Tibetan language postgraduate programs include Masters degrees in: Chinese Ethnic Minority Linguistics, Chinese Ethnic Minority Literature, and Chinese Classical Philology. Students can do PhD's in: Chinese Ethnic Minority Linguistics; Chinese Ethnic Minority Literature; and Chinese Classical Philology; Tibetan language and Information Processing; Machine Translation.

Tibetan Folklore and Folk Literature are offered at NWMU, QNU and TU, and are the most popular of the Masters programs. These are followed by Tibetan Literature (at NWMU and SWMU) and Tibetan Classical Literature and Philology (NWMU & QNU). The most popular PhD studies are: Modern Tibetan Language and Dialects and Tibetan Language Computational Linguistics at NWMU and TU; Tibetan Literature and Culture at MUC and TU; and Tibetan Buddhist Literature at MUC and NWMU.

The usual duration of study for a Bachelor degree program in China is four years (with the exception of Clinic Medicine, which is five years). Bachelor's courses are offered from semester one of the first year to semester one of the fourth year (i.e. from the first semester to the seventh semester). Students do practical placements in the eighth semester). The Tibetan language programs are no exception to this and it is compulsory for students to arrange their own placements (CS5, CS4, CS2 & CS3, Personal communication, 17 June 2016).

The curriculum settings for some Tibetan language majors can be confusing. The Tibetology major, as a branch of Ethnology is under the first-level discipline ‘Law’, so the degree awarded for Tibetology is a Law degree (Office of the State Council Academic Degrees Committee 1997). Tibetology covers subjects related to all aspects of Tibet and the Tibetan people: Tibetan Language and Literature, Linguistics, Ethnology, Philology, History, Arts, Religious Studies, Economics etc. Almost all these majors can be categorized as Tibetology.

In the strictest sense, the Linguistics and Literature disciplines are sub-disciplines of the first-level discipline ‘Language and Literature’. Language, Literature, and Traditional documents draw knowledge from each other so there is overlap in the curriculums of Tibetan Linguistics, Tibetan Literature, Philology, and Tibetology courses.

The Bachelor’s program in Tibetan language and Literature at SMU requires students to take pedagogical courses and do teaching placements in their last semester. The curriculum design is similar to the Tibetan language and literature teacher training program (Sìchuān Mínzú University 2019).

At SWMU, most of the core Bachelor’s program courses for *Ethnology (Tibetan)* are in the Tibetan language. Hànn language courses are also involved in this program, and subjects offered are: History of Tibetan Cultural Development; Cultural Anthropology; Introduction to Ethnology; Tibetan Folklore and Theories of Religions (Southwest Mínzú University 2015).

The curriculum design for the Ethnology (Tibetan) program is similar to the Tibetan Language and Literature for Beginners course, and students need to study the Tibetan language from Tibetan alphabet (CT5 2016, personal communication, 18 June 2016).

The Tibetan Language and Literature Bachelor’s program at SWMU used to have five study branches: Tibetan Language and Literature; Tibetology; Tibetan- Hànn Bilingual Studies; Tibetan-Hànn Bilingual Administrative Management and Management of Cultural Industry (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016; CT5, personal communication, 18 June 2016). The Tibetan-Hànn Bilingual Administrative Management and the Management of Cultural Industry programs attract more students than the others because of their practical value (i.e. graduates can obtain good work). The Management of Cultural Industry program has secured employment for graduates in Gānzī Tibetan Autonomous

Prefecture in the past (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). The curriculum of Tibetan Language and Literature (Tibetan-Hàn Bilingual Administrative Management) has a majority of Tibetan language courses, including: *Tibetan writing*, *Tibetan grammar*, *Tibetan philology*, *Hàn language writing*, and *Contemporary Chinese language*, etc. Only a few of these courses are relevant to administrative management, including: *Principles of Management*, *Public relations*, and *Secretarial studies*. Graduates are awarded a Bachelor of Arts in both Tibetan Language and Literature and Tibetan-Hàn Bilingual Administrative Management (Southwest Mínzú University 2015).

This curriculum design for Tibetan-Hàn Bilingual Administrative Management is too broad and not in accordance with the initial purpose of the course. The Management of Cultural Industry program has both language and cultural Industry courses. In line with the purpose of this major, the Faculty of Tibetology at SWMU is always striving to improve curriculum, and has made significant improvements in recent years.

According to Southwest Mínzú University (2018), the most popular major at SWMU is the traditional Tibetan Language and Literature program and now, the Tibetan Language and Literature (Tibetan-Hàn Bilingual Studies) has been replaced by the traditional Tibetan Language and Literature program (Tibetan-English Bilingual Studies). Tibetology for Native Speakers under the discipline of Tibetan Language and Literature has been moved to the discipline of Ethnology, while Tibetology for Tibetan Language Beginners remains under the discipline of Ethnology.

Management of Cultural Industry and Tibetan-Hàn Bilingual Administrative Management programs have been moved from the discipline of Tibetan Language and Literature to the discipline of Administrative Management and the discipline of Management of Cultural Industry. Graduates of these two majors are awarded a Bachelor of Management.

The curriculum of the Management of Cultural Industry program (Tibetan-Hàn Bilingual) includes both management and Tibetan and Hàn language courses. However, the core Administrative Management courses (Tibetan-Hàn Bilingual) still have many language and literature subjects, which does not really fit in with the overall curriculum design.

The major in traditional Tibetan Language and Literature aims to train native speakers for proficiency in speaking and writing both Tibetan and MSC. Successful graduates easily find work in any areas involving the Tibetan language, including teaching, research, translation, administration, and news publishing. This program has been running for many years, and has a well-established curriculum and good reputation.

According to CT5 (Personal communication, 18 June 2016), the Administrative Management course is designed to respond to market demands, whereas, the purpose of the Ethnology course (Tibetology for non-native speakers) is more about sharing culture and communication between Hân and ethnic peoples. However, in practice, many problems exist in this program. For example, students are dissatisfied with the curriculum. Teaching staff have many challenges teaching this program; and graduates find it hard to find employment. The University Teaching Committee has discussed and modified the curriculum several times, but no big changes have been made, and these problems discourage both students and staff of this program.

The Faculty of Tibetan Studies at SWMU only offers undergraduate and Masters programs. Graduates who want to further their study can apply for the Tibetology PhD program at the Institute of Southwest Ethnic Studies (CT5, personal communication, 18 June 2016).

At NWMU, Tibetan Language and Literature, Physics, and Mathematics programs train primary and secondary school teachers. Chinese Language and Literature (Chinese-Tibetan Bilingual) and Tibetan Language and Literature for Beginners train both Tibetan native speakers and beginners to be competent in both Hân and Tibetan so they can work for government agencies and public institutions in the Tibet autonomous areas.

Other Tibetan-Hân bilingual programs, including Business Management and Law, train Tibetan language speakers for work in business, public institutions, police stations, procurators, and courts.

Of all the programs, the Hân Language and Literature (Hân-Tibetan Bilingual) is the most popular. This course is so popular it has its own test for the selection of new students. Students are so interested in this program that they change their majors to this course every year (CT4, personal communication, 14 June 2016).

Core subjects for the Tibetan Language and Literature for Beginners major include: *Basic Tibetan Language, Tibetan Reading, Tibetan Grammar, Tibetan Writing, Tibetan Listening and Speaking...* There is also a subject called *Language Practice*, which requires students to do conversational practice with native Tibetan speakers. However, the results for this course leave much to be desired as there are few opportunities for people to use their new language skills in real situations (CT4, personal communication, 14 June 2016).

The Tibetan Language and Literature (Teacher Training) course offers language, literature and pedagogical courses, plus teaching practice. However, Lecturer CT4 (Personal communication, 14 June 2016) plus some of his colleagues, and some of the students, say that the curriculum design of this course is not specialized or refined enough. Some courses are now redundant which only adds to the burden of study students must bear. The Tibetan Language and Literature major at NWMU offers programs from Bachelors to PhD.

5.3.3 Uyghur Language

Relevant Uyghur Language Bachelor's majors (see Table 5.4) have courses in Chinese Ethnic Minority Language and Literature (Uyghur Language and Literature) at MUC and NWMU; Uyghur Language and Literature for Beginners (at MUC, NWMU, XNU, XU, KU, XAU, YNU, and XUoffE), and Uyghur Language-Hàn Bilingual Studies at MUC and Hàn Language and Literature (Hàn-Uyghur Language-Bilingual Studies) at NWMU.

Uyghur language Masters programs include Chinese Ethnic Minority Linguistics: Uyghur Language and Literature (at MUC and KU), Uyghur Linguistics (at NWMU), Uyghur-Hàn Language Translation Theory and Practice (at NWMU and XNU). Chinese Ethnic Minority Literature: Uyghur Literature, Uyghur Classical Literature and Chagatai Uyghur Literature (Chagatai language is an extinct language and a predecessor of some Central Asian languages, including Uyghur) and Turkic Language Family Folklore and Folk Culture Studies (at NWMU).

The PhD program only offers Chinese Ethnic Minority Linguistics: Uyghur Language vs. Hà language and Translation Studies, and Chinese Ethnic Minority Literature: Uyghur Literature and Culture at MUC.

New students are recruited every year for the traditional Uyghur Language and Literature program for Uyghur language speakers, so the program has a reliable annual enrolment. However, some of the newly-established programs do not recruit students annually, but are restricted to recruiting students according to job market demand. The Hà-Uyghur Bilingual Comparative and Translation program at MUC is an example of this (CT1, personal communication, 6 June 2016).

Traditional Uyghur Linguistic and Literature programs only recruit native Uyghur speakers, and applicants are required to take the NUEE for Uyghur language speakers. Therefore, the curriculum has an advanced design. Traditional programs usually only give a few class hours to basic Uyghur language content, e.g. the alphabet and orthography, with the main focus on Uyghur literature, ancient Uyghur language and Uyghur and Turkic linguistics. The aim is to train Uyghur language professionals who can work in the fields of language teaching, research, editing, translation, news and media.

Universities offer more Uyghur Language Programs for Beginners than for other minority languages. This is particularly so in universities in Xīnjiāng (Xīnjiāng Normal University, Kashgar University, and Shihézi University) which offers Uyghur Language and Literature majors only to Hà native speakers (Xīnjiāng Uyghur Autonomous Region Higher Education Office 2018).

The most reputable university offering relevant Uyghur Language courses is MUC. Traditional Uyghur Language and Literature Bachelor's programs at MUC are designed to train students in self-learning and problem-solving and to give them basic research skills. Successful graduates work in research, translation, editing, journalism, and administration. Core courses for this program include *Modern Uyghur Language*; *Chagatai Uyghur and Literature* (widely spoken in central Asia until early 20th Century); *Uyghur Writing Theory and Practice*; *Ancient Uyghur Literature*; *Ancient Turkic Inscription*; *Translation Theory*; *Hàn-Uyghur Translation Techniques*; *Introduction to Literature*; *Uyghur Folk Literature*; *Advanced Hà*; *Selected Hà*

Works; Hân Grammar; Hân Writing; Introduction to Linguistics; World Literature, and the History of the Uyghur Ethnic Group (CT1, personal communication, 6 June 2016).

NWMU used to have three majors for the Uyghur language Bachelor's programs: Uyghur Language and Literature, Uyghur Language and Literature for Native Speakers, and Hân Language and Literature (Hân-Uyghur Translation). Core courses include *Modern Uyghur Language, Uyghur Classical History of Literature, History of Modern Uyghur Literature, and Introduction to Linguistics*, etc. (CT3, personal communication, 14 June 2016). The aim of the course was to train Uyghur language school teachers, unfortunately, this program at NWMU was suspended in 2019.

The duration of study for Bachelor's programs is four years (eight semesters). Students do practical placements in their last semester (the eighth semester). Students in the Uyghur Language and Literature for Native Speakers and Hân Language and Literature (Hân-Uyghur Translation) programs at MUC are required to do practice work as teachers, for forty-five days in primary and secondary schools in Turpan, in Xīnjiāng Uyghur Autonomous Region (CS10 & CS11, personal communication, 13 June 2016).

Uyghur Masters programs at NWMU has four major studies: Uyghur Language Studies; Uyghur-Hân Translation Studies; Uyghur Classical Literature and Chagatai Uyghur; and Turkic Language Family Folklore and Folk Culture Studies (Northwest Mǐnzú University 2019b). Some students do not think the curriculum is specialized or refined enough. They do not think some of the set course work is relevant. In particular, they think it is unreasonable that the students of Uyghur Classical Literature and Chagatai Uyghur major should have to take more linguistic courses than literature courses (CS10 & CS11, personal communication, 13 June 2016). In response to this, some Uyghur literature courses have been introduced to the program (CT3, personal communication, 14 June 2016).

When designing and adjusting curriculum, universities often consult with each other. MUC has consulted with XU about Uyghur language curriculum and NWMU has consulted with both MUC and XU in the same way (CT1, personal communication, 6 June 2016; CT3, personal communication, 14 June 2016). Each department has a Professional Committee, made up of experienced academics and teaching staff, who are ultimately responsible for the design and adjustment of curriculum.

5.3.4 Chinese Kazakh language

Very few universities offer Chinese Kazakh language programs in China. MUC and YNU only offer two majors: Kazakh Language and Literature for Native Speakers and for Beginners (see Table 5.4).

As with the Uyghur language curriculum, the traditional Chinese Kazakh program is designed for native speakers, with an emphasis on literature appreciation and analysis. Core courses of the traditional Kazakh Language and Literature Bachelor's program include: *Modern Chinese, An Introduction to Linguistics, An Introduction to Literature, An Introduction to Chinese Ethnic Minority Languages, An Introduction to Chinese Ethnic Minority Literature, An Introduction to Chinese Kazakh Language, History of Chinese Kazakh Classical Literature, Chinese Kazakh Classics Hàñ Translation Version, Chinese Kazakh Folk Literature, etc.* Chinese Kazakh for Beginners focuses on basic language skills.

At MUC, practical placements for the Chinese Kazakh language programs are arranged by the university. Students usually do their practical placements at the Chinese Kazakh language television station in Xīnjiāng, while students of the non-native speaker's classes do their practice by living with Chinese Kazakh families in the Xīnjiāng Autonomous Region to immerse themselves in the language and cultural environment of Chinese Kazakh people (CS23, personal communication, 7 June 2016).

MUC is the only university offering Chinese Kazakh language postgraduate programs in China. They are: Chinese Kazakh Language and Literature for the Masters program and Chinese Kazakh Ancient Literature and Philology for the PhD program (see Table 5.4). The core courses for the Masters program include: *Chinese Kazakh Linguistic Theories; Ancient Turkic Languages Studies; Kazakh Language Studies in Other Countries; Linguistic Methodologies and Second Language Acquisition* (CS23, personal communication, 7 June 2016).

5.3.5 Chinese Kyrgyz language

The only Chinese Kyrgyz language university program in China is offered at XNU, but unfortunately no new students have been recruited since 2019. There are no Chinese Kyrgyz postgraduate programs offered in universities in China.

5.3.6 Non-linguistic programs

Non-linguistic programs are designed to train ethnic minority people to work in minority regions. The purpose of these bilingual programs is not only to facilitate communication, but also to serve the local people in line with their own ethnic cultural practices.

The Traditional Mongolian, Tibetan, and Uyghur Medical and Pharmacological systems have been developed over millennia by people of these ethnic groups. They are systems based on a complex and thoroughly tested knowledge of plant-based remedies for all kinds of illness.

To give an example: Traditional Mongolian therapists lived a nomadic life for thousands of years, with horse riding as a basic skill. Concussions often occurred after falling off horses and Mongolian people devised a series of treatments to deal with this: Firstly, the therapist used his fists to hit the patient's head in an orderly manner in four directions. Then the patient had to lie on his back, while a wooden board was placed on his feet and beaten. Finally, his head was wrapped in bandages (Hasi & Siqing 2018: 40). Traditional medical treatments like this are now combined with modern medical knowledge and techniques to preserve and develop these traditional systems at universities. Programs are taught in both ethnic languages and Hà. Developing traditional ethnic minority medicine has solved the employment problem in ethnic minority areas to some extent.

5.4 Methodology and material policy and practice of Type A programs in universities

The current situation in Ethnic Minority Higher Education is that after preparatory courses are completed, all subsequent courses are taught in Hà. This is apart from bilingual programs and special courses such as ethnic minority language and literature. Thirty to forty students is the standard number for enrolments in undergraduate classes, and lecturing is the most widely used

teaching method, so students do not have much opportunity to debate and discuss what they are learning.

Usually, Masters classes have less than twenty students enabling much more interactive teaching methods. In these classes, students have many opportunities to talk and discuss. PhD students take courses in their first year, and during the next two years, they have regular meetings with their supervisors to discuss and adjust their research thesis.

5.4.1 Chinese Mongolian language

The Chinese Mongolian language has a standard speaking and writing system, and students can learn this in Chinese Mongolian schools. For those students, there are no obstacles to studying relevant Chinese Mongolian programs at university.

There are two types of Chinese Mongolian programs: linguistic and non-linguistic. These courses are taught in Chinese Mongolian, Hà̃n-Mongolian languages, or foreign language-Chinese Mongolian languages. As an example, traditional Chinese Mongolian Language and Literature Bachelor's programs are taught in Chinese Mongolian language, whereas Chinese Mongolian Language and Literature for Beginners is taught in Hà̃n at first, and then gradually converts to being taught in Chinese Mongolian (CS13, CS14 & CS15, personal communication, 14 June 2016). The Chinese Mongolian-English Bilingual program is taught in both Chinese Mongolian and English, and Chinese Mongolian Bilingual Studies / Translation programs are taught in Hà̃n and Chinese Mongolian languages.

Both Chinese Mongolian and Hà̃n are used to teach non-linguistic programs, and the two languages code-switch when teaching, to facilitate better learning for students (CT2, personal communication, 7 June 2016).

Normally, there are around thirty to forty students in undergraduate classes, so the main teaching method is lecturing, and students have limited opportunities to engage with their lecturers (CS13, CS14 & CS15, personal communication, 14 June 2016). Multimedia is widely used in ethnic minority classes, and PowerPoint is an essential tool for classroom teaching.

Chinese Mongolian Master Classes are small-scale (CS13, CS14 & CS15, personal communication, 14 June 2016), so students can actively interact with teaching staff. PhD students have regular one-to-one discussions with their supervisors.

5.4.2 Tibetan language

There is a standard writing system for the Tibetan language but no standard pronunciation. Chinese academics divide Tibetan dialects into three types: 1. Ü-Tsang, the most widely spoken. This dialect has speakers distributed throughout the Tibet Autonomous Region. 2. The Kham dialect with speakers in the Tibetan Autonomous Region, Sichuān Province and smaller groups in Gānsù, Qīnghǎi, and Northern Yúnnán provinces, and 3. The Amdo dialect with speakers in the Tibetan Autonomous Prefectures and in Gānsù, Qīnghǎi, and Sichuān provinces (Sun, Hu & Huang: 189).

In universities, Tibetan language and literature programs adopt level-based teaching, i.e., the practice of dividing students into different classes based on language proficiency. Because of the different dialects and differences in the Tibetan language schooling system in the various Provinces where the language is spoken, students often end up being eligible to take different kinds of NUEE. In principle, Tibetan language courses should be taught in Tibetan, but in practice, this is a challenge for students with less well-developed language skills, around 70 percent of the teaching is done in Tibetan, and 30 percent in Hànn (CT5, personal communication, 18 June 2016).

Translation courses are taught in Hànn and Tibetan, and English-Tibetan programs are instructed in Tibetan, English and Hànn. Tibetan language Masters Programs are small-scale, so interactive teaching methods are frequently used. Masters students have small group discussions and presentations. After PhD students finish their first-year course work, they have one-to-one meetings with their supervisors for the next two years to discuss their thesis questions (CT4, personal communication, 14 June 2016).

According to University lecturer CT5 (Personal communication, 18 June 2016), although Tibetan language Bachelor programs normally have around forty students in each class, with the main teaching method as lecturing, sometimes due to teaching staff shortages

these classes are much bigger. CT5 has used interactive teaching methods in recent years, allowing students opportunities for debate and discussion. Most students are in favour of this style of learning interaction.

Multimedia and PowerPoint Presentations are widely used in Tibetan language teaching. However, some lecturers still prefer to use the traditional chalk and board method for the spontaneous sharing of ideas.

In comparison to other ethnic minority languages, Tibetan language teaching materials are readily at hand, particularly historical references. However, there are not enough teaching materials for courses in Tibetan literature and linguistic theory or for Hân-Tibetan translation.

Some reading materials have been compiled by lecturers and in the past, teaching materials were selected by individual teachers. Nowadays however, teachers need to consult with the department teaching committee before introducing new teaching materials. Universities offering Tibetan language programs are open to sharing teaching materials (CT5, personal communication, 18 June 2016).

5.4.3 Uyghur language

The Uyghur language has three main dialects in the Xīnjiāng Uyghur Autonomous Region.

- Central dialect: found in Ürümqi City
- Hotan dialect: found in Hotan Town
- Luobu dialect: found in Yuli County (Sun, Hu & Huang: 1650)

The dialect of Ürümqi, Capital city of Xīnjiāng in the Uyghur Autonomous Region is called The Central Dialect, and is the dialect spoken by most Uyghur people, and considered to be the standard Uyghur dialect (CS10 & CS11, personal communication, 13 June 2016).

The language taught in a class depends on the course and curriculum. Uyghur language is used for teaching traditional Uyghur language or literature courses and Hân-Uyghur is used for courses including translation, comparative language studies and Uyghur language for

beginners. Generally speaking, Hà̃n is used more in classroom teaching than Uyghur, with Hà̃n used for theoretical linguistic courses and non-Uyghur language courses.

According to the data and information provided in the previous section, native Uyghur language speaking staff i.e., native Uyghur ethnicity, teach Uyghur language and culture courses in either Uyghur language, or bilingual Hà̃n-Uyghur. They use Hà̃n when teaching theoretical courses.

The Uyghur language is only used to teach a few relevant Uyghur language courses in China's universities. As we all know, since the 1990s, in Xīnjiāng Autonomous Region, Hà̃n has replaced the Uyghur language in universities (CT1, personal communication, 6 June 2016).

There are usually about thirty to forty students per class in courses such as Uyghur Language and Literature (for native speakers) program, and lecturing is the most widely used teaching method (CT1, personal communication, 6 June 2016; CT3, personal communication, 14 June 2016).

For students who have been taught in Uyghur language throughout their education years, from primary school to the university; for small scale classes with students' numbers less than twenty, i.e., the Uyghur Language and Literature for Non-native Language Speakers program at MUC, teaching staff use interactive teaching methods so students can discuss, present, and practise Hà̃n and Uyghur bidirectional translation / interpretation in class (CT1, personal communication, 6 June 2016).

There is only a small number of Uyghur language Master programs. At NWMU, Uyghur language Master programs recruit only around ten students every year. This small number allows students to interact freely with teachers, and to debate and discuss issues presented in class. This is the teaching style most favoured by students (CS10 & CS11 13 June 2016, personal communication, 13 June 2016).

Some original textbooks and materials have been written by the Uyghur language teaching staff and they share teaching materials and ideas freely. As an example, the Uyghur Language and Literature Department at MUC has borrowed teaching materials (published and unpublished textbooks and articles) from both XU and XNU (CT1, personal communication,

6 June 2016) and the School of Uyghur Language and Culture at NWMU uses teaching materials from MUC, XU and XNU (CT3, personal communication, 14 June 2016).

The lack of Uyghur language and literature teaching materials at NWMU is a big issue. Due to over-reliance on textbooks and materials from other universities by teaching staff, especially from universities in Xīnjiāng Autonomous Region, teachers have a low level of autonomy and flexibility. Some courses do not have any textbooks or published reading materials (CT3, personal communication, 14 June 2016). This a big challenge for teaching staff, making the teaching / learning difficult to collate and assess.

5.5 Resourcing policy and practice of Type A programs in universities

Generally speaking, ethnic minority students have many opportunities to receive scholarships and subsidies (see § 4.1). Tuition fees for ethnic minority language programs are the lowest of all university disciplines. Ethnic minority language majors can also apply for other financial support, i.e., tuition fee waivers.

At MUC, all ethnic minority language Bachelor programs have free tuition. All Ethnic Minority Language and Literature for Beginners programs in the previously mentioned universities also have free tuition, i.e., Courses in the Chinese Mongolian, Tibetan, and Uyghur languages at NWMU.

In Xīnjiāng Uyghur Autonomous Region, Hàn native speakers admitted to university through the ‘Ethnic minority-Hàn bilingual translator and interpreter training’ are eligible for exemptions from paying tuition fees, at XU, XNU, XAU, XUofFE, KU, YNU and CU. This is funded by the Xīnjiāng Provincial government.

5.5.1 Chinese Mongolian language

Courses that provide free tuition include: the traditional *Chinese Mongolian Language and Literature Program* at MUC, and the *Chinese Mongolian Language and Literature for Beginners* at NWMU.

In Inner Mongolia, local government awards scholarships to students who have gained University entrance. CS13 was given ¥ 5,000 (≈\$1,000 AUD) after her admission into the Bachelor's program at NWMU (CS13, CS14 & CS15, personal communication, 14 June 2016).

5.5.2 Tibetan language

Tibetan language Bachelor program applicants with Household registration in Qīnghǎi Province can apply for a ¥ 5,000 RMB (≈\$1,000 AUD) scholarship. In Gānsù Province, students from minority ethnic groups can apply for government scholarships (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016).

The American based, Trace Foundation, provides ¥ 6,000 (≈\$1,200 AUD) to select Tibetan students in Bachelor's programs (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). The Trace Foundation was established in 1993 by Andrea Soros, the daughter of well-known Hungarian-American investor George Soros and this foundation supports the maintenance and development of Tibetan communities, including the awarding scholarships to individuals. The foundation is committed to improving the Tibetan education system both in China and in higher educational institutions overseas (Trace Foundation website <http://www.trace.org/>).

Other organisations also fund the Faculty of Tibetan Studies and offer scholarships (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). At SWMU each student receives ¥ 50 RMB (≈\$10 AUD) for every academic year during their biggest festival (each ethnic group has its own traditional festival). Students from both the Faculty of Tibetan Studies and the Faculty of Yí Studies at SWMU receive ¥ 600 RMB (≈\$120 AUD) bonus per academic year on the condition they pass all their subjects (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016).

Some Tibetan language-related majors provide free tuition, e.g., Traditional Tibetan Language and Literature and Tibetan Language and Literature for Beginners at MUC, NWMU, and TU. The Ethnology (Tibetan) Bachelor's program at SWMU. This program recruits non-native Tibetan language speakers and aims to spread culture and communication between people of both Hànn and ethnic minority backgrounds.

As previously described, Tibetology covers all areas related to everything Tibetan. Many universities and institutions around the world teach Tibetology courses, giving students in China opportunities to attend exchange programs overseas. The Faculty of Tibetology at MUC has signed agreements with: Columbia University and University of Virginia in the USA; Humboldt University in Germany; the University of Naples ‘L’Orientale’ in Italy and Otani University in Japan, for this kind of exchange. MUC selects students and teaching staff to do exchange study and visits with those universities.

5.5.3 Uyghur language

The Uyghur Language and Literature for Beginners’ programs both at MUC and NWMU provide free tuition (Mínzú University of China 2018c; Northwest Mínzú University 2019b). The traditional *Uyghur Language and Literature* course at MUC also has free tuition, while the relatively practical-Uyghur Language and Literature major (Hàn-Uyghur Translation) charges in accordance with the rates for Arts disciplines: ¥5,000RMB (≈\$1,000AUD) to ¥6,000RMB (≈\$1,200AUD) per year (Mínzú University of China 2018c; CT1, personal communication, 6 June 2016; CS1, personal communication, 6 June 2016).

Normally, Arts departments charge the least of all the university departments. Apart from the free tuition provided for the Uyghur Language Program for Beginners at SWMU, all other Uyghur language majors have lower charges than other arts subjects. A regular Arts subject costs ¥3,800RMB (≈\$760AUD) per year. Uyghur language majors cost ¥2,500RMB (≈\$500AUD)-¥3,000RMB (≈\$600AUD) per year (CS10, personal communication, 13 June 2016; Northwest Mínzú University 2019a).

Students admitted through the Uyghur / Chinese Kazakh-Hàn bilingual translator and interpreter training plan programs are provided with some financial support from the Government of Xīnjiāng. This includes: free tuition, practical training subsidies and the eligibility to apply for other scholarships and student subsidies (Xīnjiāng Uyghur Autonomous Region Higher Education Office 2018).

The Uyghur language is the National Key Discipline at MUC, so the Central Government provides special funds to develop university level Uyghur language programs. (CT1, personal communication, 6 June 2016).

At NWMU, the Uyghur language is a Provincial Key Discipline and the Gānsù Government used to provide funds for its development. However, this assistance has been suspended in recent years (CT3, personal communication, 14 June 2016).

5.5.4 Chinese Kazakh language

MUC and YNU both offer free Chinese Kazakh language Bachelor's programs. At MUC, the traditional Chinese Kazakh Language and Literature program recruits students every year, while the beginners program recruits students every four years. The Chinese Kazakh Language Program for Beginners at YNU falls under the Uyghur / Chinese Kazakh-Hàn bilingual translator and interpreter training plan, with funding provided by local government. Most students can receive various scholarships and subsidies from universities, local governments or the central government (CS23, personal communication, 7 June 2016).

5.6 Evaluation and professional accreditation of Type A programs in universities

Normally, Bachelor's degree courses are evaluated through summative assessments such as mid-term and final examinations, while Masters students are evaluated through both formative and summative assessments. Which means they are assessed through all of the following: final examinations, assignments, presentations, and final projects. PhD candidates need to pass specialized courses designed for them in their first year. After this, they are qualified to further their study by starting their research. Both Masters and PhD students are required to have work published in one or two journals, and specific requirements differ from university to university.

Every university requires students to assess teaching staff and the courses they have experienced. These assessments are anonymous and submitted online. In general, even when teachers get negative assessments, there are few penalties, due to the severe shortage of teaching staff in this area.

All relevant ethnic minority language programs offered at university level are recognized by the Department of Education, and are entitled to be awarded the corresponding degree (see Table 5.3, 5.4, 5.5):

- Bachelor's Programs
 - Language and Literature / Journalism / Culture and Media / Networks and New Media / Editing and Publishing programs. Award: **Bachelor of Arts**
 - Ethnology / Law / Science of Public Security / Ideological and Political Education / Social work programs. Award: **Bachelor of Law**
 - History programs. Award: **Bachelor of History**
 - Early Childhood Education programs. Award: **Bachelor of Education**
 - Broadcasting and Anchoring Art / Fine Arts / Visual Communication Design / Ecological Design / Ethnic Craft Design / Ethnic Costume Design / Musicology / Music Performance programs. Award: **Bachelor of Fine Arts**
 - Tourism Management / Hospitality Management / Public Service Administration / Cultural Industry Management / Cultural Heritage and Museology / Archival science programs / Marketing / Business Administration / Financial Management / Accounting. Award: **Bachelor of Management**
 - Finance / Economics / Taxation programs. Award: **Bachelor of Economics**
 - Mathematics and Applied Mathematics / Mathematics Education / Physics Education / Chemistry Education / Science Education programs. Award: **Bachelor of Science**
 - Computer Science / Data Science / Big Data Technology / Minority Language Information and Processing / Environmental Engineering / Water Science and Technology programs. Award: **Bachelor of Engineering**
 - Traditional Medicine and Pharmacy (5 years) programs. Award: **Bachelor of Medicine / Science**
 - Veterinary Medicine (4 years) programs. Award: **Bachelor of Agriculture**
- Masters Programs
 - Language and Literature / Literacy Science / Journalism and Communication programs. Award: **Master of Arts**

- Pedagogy (Language teaching) programs. Award: **Master of Education**
- Ethology / Tibetology. Award: **Master of Law**
- Religions Studies programs. Award: **Master of Philosophy**
- Traditional Medicine and Pharmacy programs. Award: **Master of Medicine**
/ **Master of Science**
- PhD Programs
 - Language and Literature / Philology programs. Award: **Doctor of Arts**
 - Religious Studies programs. Award: **Doctor of Philosophy**
 - Ethnology / Tibetology programs. Award: **Doctor of Law**

5.6.1 Chinese Mongolian language

Chinese Mongolian language majors and Chinese Mongolian-Hàn bilingual majors are assessed in both Chinese Mongolian and Hàn. The English (or Japanese) Chinese Mongolian majors are assessed in English (or Japanese) and Mongolian. The traditional Chinese Mongolian Language programs (for native speakers) are mostly assessed in Chinese Mongolian. Chinese Mongolian Students from Xīnjiāng are required to pass the MHK in order to complete their degree. However, this requirement does not apply to Chinese Mongolian students from other provinces.

For thesis writing, the decision about what language should be used are made by supervisors. For example, the Chinese Mongolian-Hàn Translation majors are asked to write their thesis in both languages (CS13, CS14 & CS15, personal communication, 14 June 2016).

5.6.2 Tibetan language

The location of SWMU (Chéngdū City) is one of the main reasons that Tibetan language speaking students choose to study there (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). CS3 and CS5 were satisfied with the education and everything else the university provided. However, CS4 did not like his major: Tibetan Language and Literature (Tibetology) at all. His classmate CS2 was neutral about the study, neither liking nor disliking it. He saw it just as something he had to get through to get to the next stage in his life. Both applied for this major through preferential policies and there was a limitation on the universities they could

enter (i.e., only limited universities accept students who take a NUEE for ethnic minority language speakers).

Specialized courses for Tibetan language and literature are evaluated in Tibetan and translation courses are assessed in both Tibetan and Hà (with about 70 per cent Tibetan and 30 per cent Hà). Students with different educational backgrounds have differing levels of Tibetan language proficiency. Normally, applicants who choose Format A for NUEE have better Tibetan language skills than other Tibetan language speakers (§ 5.1). Format A is designed for applicants who have been taught in the Tibetan language throughout their education. For example, students from Gānsù Province who take the Format A exam, usually have much better Tibetan language skills than students from Sìchuān Province who studied under the different system of Tibetan language Mode II throughout their schooling.

Tibetan Language lecturers encourage students to write their theses in the Tibetan language, but writing in Hà is also acceptable if students do not have a high level of Tibetan language skill. Normally, Tibetan Language and Literature (the traditional program) and Tibetan Language and Literature (Tibetology) Bachelor's dissertations are written in Tibetan, while those of Tibetan Language and Literature (Tibetan-Hà Bilingual Administrative Management) use Hà (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016). Students of Tibetan Language and Literature for Beginners program can write their thesis in Hà first, and then find a native speaker to translate their work into Tibetan (CT4, personal communication, 14 June 2016).

In general, traditional programs such as Tibetan Language and Literature for native speakers and Tibetan-Hà bilingual are the most popular, because they are widely recognized by teaching staff, students, and employers. But for Ethnology (Tibetology) and Tibetan Language for Beginners the results are not very satisfactory (CT5, personal communication, 18 June 2016). i.e., after four years' study, very few students can communicate fluently with native speakers and none of them has standard Tibetan reading and writing skills. Even the most outstanding students are only able to reach a Year 6 level in Tibetan literacy.

CT4 (Personal communication, 14 June 2016) spoke about a hard-working Hà student, who had an exemption from taking the NPEE. She studied a Master of Tibetan Language and Literature with Tibetan language speakers at NWMU, and although her reading was strong, her

listening and speaking skills remained relatively weak due to few real opportunities to use the Tibetan language.

5.6.3 Uyghur language

The Uyghur language and literature courses, e.g., *Modern Uyghur language*, *Uyghur Writing Practice*, and *Chagatai Uyghur language*, are instructed and assessed in the Uyghur language. Some courses are taught and examined in Hân and Uyghur bilingual, e.g., *Hân-Uyghur Translation Theory*; *Uyghur Translation Technique*; *Comparative Grammatical Study of Hân and Uyghur Languages*; *Comparative Lexical Study of Hân and Uyghur Language*. Other courses are taught and examined in Hân, including, *History of the Uyghurs*; *Introduction to Uyghur Culture*; *Hân Modern Literature*; *Hân Grammar*; *Theory of Literature*; *Second Language Teaching Theory and Methodology*; and *Sociolinguistics*.

In general, the Uyghur language and literature for native speakers major (undergraduate) mostly uses Uyghur for all teaching and learning activities. According to the Uyghur language and literature teaching hours and assessment scheme at MUC (Mínzú University of China 2016), 56 per cent of the total courses are compulsory specialized courses and optional specialized courses and more than half of these are assessed in Hân. These courses include, *College Hân Language and Literature*; *An Introduction to Literature*; and *An Introduction to Linguistics*. Unfortunately, this means that only half of these specialized courses are being assessed in Uyghur or Hân-Uyghur bilingual, and the indications are that no more than a third of the total courses in this major are instructed and assessed in Uyghur or Hân-Uyghur bilingual.

Both native Uyghur language speakers and non-native speakers with good Uyghur language skills are recruited to do Uyghur language postgraduate programs. The main teaching is done in linguistic theory and literary analysis, not language skills, and teaching materials are written in Hân. In addition, many postgraduate courses are taught by non-native Uyghur speakers (CS10, personal communication, 13 June 2016) and most are assessed in Hân or Uyghur-Hân bilingual.

With regard to undergraduate majors for beginners of the Uyghur language, students who are not able to write their thesis at a satisfactory level in the Uyghur language, are allowed

to use translation tasks instead. When those students defend their dissertations, they are asked to interpret from Hà̃n into Uyghur and from Uyghur into Hà̃n (CT1, personal communication, 6 June 2016). Of course, native speakers majoring in the Uyghur language and literature write their thesis in their own language. During their study, some universities, such as MUC, require Uyghur language students to read academic materials in a Turkic language, other than their own mother tongue (Mínzú University of China 2016; CT1, personal communication, 6 June 2016).

As with other majors, the Uyghur language and literature major, courses and teaching staff are assessed every semester through the online assessment system and experts may inspect class teaching occasionally to regulate and support teaching quality (CT1, personal communication, 6 June 2016).

All native Uyghur speakers taking the Uyghur language NUEE are also required to take the MHK. The MHK does not have any effect on whether or not students receive their degrees. However, most employers prefer potential ethnic minority employees to have an MHK certificate.

Students of traditional majors (Uyghur language and literature for native speakers) are very confident in their program. This is because they are well-designed and have been in use for several decades with sufficient teaching staff and materials. Also, most students are able to find work after graduation. Students also feel confident about the beginner programs. I think this is because most of these programs provide free tuition, and many students can get exemptions from taking the NPEE due to preferential policies. Moreover, some universities (for example, the bilingual talent plan for Kashgar-targeted employment at KU) have employment contracts with target cities and counties, making it easier for graduates to be immediately employed after graduation.

Many Uyghur language native speakers face difficulties during their postgraduate study. CS11 (personal communication, 13 June 2016), a Uyghur literature Masters student at NWMU talked about her experience of studying a master program in inland China (Lánzhōu, Gānsù province). She was a vocational school teacher in Kashgar, Xīnjiāng, and the recipient of a ‘Key Personnel Training Program for Ethnic Minorities’ scholarship (refer to § 4.1.4), and said

that she felt stressed in the first year of her study because it was difficult to understand everything in Hà. However, she worked hard and eventually became fluent in Hà.

5.7 Further study and career pathways for Type A programs in universities

The Civil service is one of the most popular professions for ethnic minority language students, and teaching is also popular. In China, ethnic minorities are often discriminated against in the job market. This is particularly so for Tibetan and Uyghur people. This means they can find it hard to find employment in state-owned (i.e., Hà-owned) companies in the larger cities. Also, there are very limited employment opportunities for them in the medium and smaller cities. This means that the majority return to their hometowns to take the Civil Service Entrance exams after graduation and only a few go on to do further study.

5.7.1 Chinese Mongolian language

More than 90 per cent of Chinese Mongolian language and non-linguistic graduates find work in the Chinese Mongolian regions. Most English-Hà Bilingual program graduates work as English teachers in Chinese Mongolian-medium schools (CT2, personal communication, 7 June 2016).

After receiving a Masters degree in Chinese Mongolian Language and Literature, CS13 (CS13, CS14 & CS15, personal communication, 14 June 2016) worked as a Chinese Mongolian language teacher for a while, then took the civil service entrance exam, and now works for the Health and Epidemic Prevention Department in her hometown. She is very satisfied with her life and work.

Compared with other ethnic minority languages, the Chinese Mongolian language program has a large number of students, making it highly competitive to get into a Master or PhD course. At MUC (The top university for ethnic minority language studies in China), students in the Chinese Mongolian class whose GPA is better than the top 45 percent in their class are eligible to do further study and are exempt from taking the NPEE.

5.7.2 Uyghur language

Uyghur language (for native speakers) graduates often work as Uyghur language teachers or Uyghur language researchers. At MUC and NWMU, around 95 percent of the traditional Uyghur Language and Literature majors choose to work in their hometowns after graduation (CT1, personal communication, 6 June 2016). Graduates of the Uyghur Language Beginner program, often find work in the translation and PR (public relations) areas and in junior management positions for local governments (for example, working in police stations to deal with Uyghur language speakers' issues).

At MUC, students whose GPA is better than the top 45 percent in their class are eligible to do further study without taking the NPEE. At NWMU, five to six undergraduates (out of forty) choose to do further study every year. For various reasons, very few Uyghur language postgraduates choose to apply for PhD programs (CS10 & CS11, personal communication, 13 June 2016). After receiving her Master degree CS11 was able to return to her college to teach because she was supported by her 'key personnel training program for ethnic minorities' scholarship. After receiving her Master degree, CS10 planned to find employment in a college or university because she wanted a stable job and salary to support her family.

5.7.3 Tibetan Language

A few Tibetan Language and Literature undergraduates apply for Master programs, but more than 90 percent choose to go back to their hometowns to work in Tibetan language-medium schools, Compilation and Translation Bureau, Television stations, newspaper offices and local governments (CT5, personal communication, 18 June 2016).

Among the four Tibetan language major students interviewed, two wanted to apply for the master programs at SWMU; one wanted to work for the local government, and the fourth planned to study abroad (CS5, CS4, CS2 & CS3, personal communication, 17 June 2016).

At MUC, students with a GPA better than the top 45 percent in the Tibetan Language and Literature class are eligible for further study without taking the NPEE. The Beginner Tibetan Language and Ethnology Program graduates face the dilemma that they might not find suitable work because it is very hard to find the workplace where Tibetan language is used.

Some students choose to apply for Master programs, however, compared with Tibetan native speakers, they are not competitive because they need to pass specialized NPEE subjects in the Tibetan language which is a big challenge.

In the past, many Beginner Tibetan Language and Literature graduates at NWMU had jobs provided for them in local, village and town governance. However, this has now changed and graduates must now find their own employment. Some teach Hà̃n in Tibetan-medium schools (CT4, personal communication, 14 June 2016).

Non-linguistic programs such as the Cultural Industry Management Tibetan-Hà̃n bilingual program at SWMU used to sign employment agreements with the Garzê Tibetan Autonomous Prefecture Government (in Sìchuan Province). This provided jobs for graduates with households registered in Garzê. Unfortunately, this agreement also has been suspended because of the limited job vacancies (CT5, personal communication, 18 June 2016).

5.7.4 Chinese Kazakh language

Because there is only small number of Kazakh language students, most find suitable jobs easily. Jobs for them are mainly in the areas of radio and television, press and publication, cultural public relations, education, scientific research, government departments, and the public service.

Graduates want to (1) further their study in China; (2) be selected to study abroad; (3) work in Běijīng Běijīng (radio stations, publishing houses, translation bureaus, CCTV Kazakh language website, etc.); (4) return to Xīnjiāng for employment; (5) go to Kazakhstan for further studies or employment.

5.8 Conclusion

Type A ethnic minority language programs mainly admit native speakers of ethnic minority languages who take NUEE in a minority language. A few universities offer Beginner programs to non-speakers who take the regular NUEE. In recent years, requirements for university teaching staff have become increasingly demanding. Native speakers of minority languages

need to have a PhD as a basic requirement with preference given to graduates of leading universities, or those with overseas study or research experience. In Type A programs, only Chinese Mongolian and Tibetan languages have non-linguistic courses, while others offer only language and literature courses. All Type A languages (except Chinese Kirgiz) have programs that go through undergraduate up to PhD level. Minority language prioritized bilingual education is used in Type A programs. In China, both central and local government consistently allocate special funds for the development of Mínzú universities. After graduation, few students find work in fields related to ethnic minority languages, with the civil service being the most realistic channel of work for them.

This chapter has described the framework of Type A ethnic minority language policy in Chinese universities, however actual practice can be much harder to determine. The gap between minority language rights provided for in the Chinese Constitution and the language rights actually enjoyed by ethnic minorities continues to be a source of contention in the actual implementation of minority language education.

Chapter 6

Language-in-education Policy and Practice for Type B Programs in Selected Universities of China

6.0 Introduction

A few universities offer Type B language programs and courses in China, including: MUC in Běijīng; GUforN in Nánning, Guǎngxī Zhuàng Autonomous Region; GMU in Guìyáng, Guizhōu; SWMU in Chéngdū and XCU in Xīchāng (Liángshān Yí Autonomous Prefecture), Sìchuān Province; Yúnnán Mínzú University (YMU) in Kūnmíng, Yúnnán Province. This chapter discusses the overall Type B language educational policy and practice in the university sector, and focuses particularly on the programs offered at MUC, SWMU, and YMU.

6.1 Access policy and practice for Type B programs in universities

Type B language programs in universities involve the Zhuàng, Yáo, Dǎi, Jǐngpō, Hāní, Lìsù, Miáo, Lāhù, Yí, Wǎ, Nakhí, Bái languages. These languages have been passed down orally from generation to generation, and their scripts (either traditional or newly devised) are not widely used. Only Yí language has written tests as part of the NUEE. The other languages all have oral tests.

6.1.1 Undergraduate study

There are three modes of NUEE for Yí language users and the total exam results are calculated as below:

- B1: *Yí Language* × 50 per cent + *Hàn Language for Ethnic Minorities* (or alternatively take the MHK) × 50 per cent + *Mathematics* (for social sciences / natural sciences) + *Wénzōng* (Politics, History and Geography) or *Lìzōng* (Physics, Chemistry and Biology) + *Foreign Language*. This mode is designed for Yí language speakers from Sìchuān Province graduating from Yí-medium Mode I schools.

- B2: *Hàn Language* (for native speakers) + *Mathematics* (for social sciences / natural sciences) + *Wénzōng* (Politics, History and Geography) or *Lǐzōng* (Physics, Chemistry and Biology) + *Foreign Language*, and an *extra Yí language* written exam (easier than Type B1 *Yí Language* exam). Yí language Model II applicants from Sìchuān Province are eligible to take this type of exam.
- C: *Hàn Language* (for native speakers) + *Mathematics* (for social sciences / natural sciences) + *Wénzōng* (Politics, History and Geography) or *Lǐzōng* (Physics, Chemistry and Biology) + *Foreign Language*, and a *Yí language oral test* organized by individual university or region. This type applies to Yí ethnic applicants from Yúnnán Province and Guìzhōu Province.

The three types of Yí language tests can be categorized as B1>B2>C, given the proportion of Yí language in the exams and their degree of difficulty. The Yí language Model I and II schools are set up for the purpose of training bilingual speakers to work in Yí language areas. In Model I schools, the majority of subjects are taught in Yí (Asu 2018: 119). In Model II schools, all subjects are instructed in the Hàn language. The Yí language is offered as a subject from primary through to secondary school.

The B2 written test for the Yí language is held annually on 9 June. Examination questions include multiple choice, fill in the blank, reading comprehension, and an essay (CS8, CS7 & CS6, personal communication, 17 June 2016). In recent years, however, the significant role the Yí language in Model I schools played, has gradually been replaced by the Hàn language.

There are three Model I Yí language senior high schools in Sìchuān. CS6 (CS8, CS7 & CS6, personal communication 17 June 2016), a Chinese ethnic minority language and literature undergraduate student of Yí Cultural Industry Management, at SWMU said, when he was in Year seven, all courses were taught in the Yí language except for Hàn and English subjects. But in Year eight and nine, all courses were instructed in Hàn except the Yí language subject. His senior high school (Year 10-Year 12) learning experience was similar to Model II students (CS8 and CS7), i.e. the Yí language was taught as one subject throughout the three years with all other subjects instructed in Hàn. All three tests require applicants to have hùkǒu registered in the designated areas.

Prerequisites for the NUEE for other southern Chinese minority languages vary from university to university. A common factor for all is that applicants must take an extra oral test in the minority language in addition to the regular NUEE. Total scores are calculated as: *Hàn Language* (for native speakers) + *Mathematics* (for social sciences / natural sciences) + *Wéncōng* (Politics, History and Geography) or *Lǐzōng* (Physics, Chemistry and Biology) + *Foreign Language*, and a *minority language oral test* organized by individual universities or regions. This examination mode applies to ethnic minority applicants from Yúnnán, Guìzhōu, Guǎngxī, Hǎinán, and Sìchuān.

For example at YMU, there are two Bachelor programs encompassing 13 different ethnic minority languages. The Faculty of Ethnic Minority Culture offers the following two programs: Chinese Ethnic Minority Language and Literature (Xīshuāngbǎnnà Dǎi or Déhóng Dǎi / Tibetan / Nakhi / Jǐngpō / Lāhù / Yí / Zhuàng / Miáo / Hāní / Wǎ / Lìsù / Bái); and Editing and Publishing (Ethnic Minority-Hàn Bilingual).

Ethnic minority students eligible to apply for these programs need to meet the following criteria: eligibility to register for the NUEE in the coming year; ability to speak their ethnic language; have hùkǒu registration on the Admission Scheme List of Ethnic Minority Language Test of YMU (see Table 6.1). Ethnic minority groups and recruitment criteria for these programs must comply with any agreements made between autonomous prefectures and counties and target universities in Yúnnán Province.

All eligible candidates must take the Ethnic Minority Oral Language test for NUEE, organized by YMU and the ethnic minority autonomous prefectures and counties (with the exception of Tibetan language speakers, see § 5.1). Applicants who apply for Chinese Ethnic Minority Language and Literature (Tibetan language) must take the Five Provinces and Autonomous Regions Tibetan Language Joint Examination (Yúnnán Míngzú University 2018a). The five provinces and autonomous regions are as follows: the Tibetan Autonomous Region, Qīnghǎi Province, Sìchuān Province, Gānsù Province and Yúnnán Province. There is no oral test for Tibetan Language major applicants.

Table 6.1 Admission Scheme List of Ethnic Minority Language Test of YMU

Ethnic Minority Language	Candidate's Household Register (Hùkǒu) Place	Candidate's Ethnicity
Déhóng Dǎi	Déhóng Dǎi and Jǐngpō Autonomous Prefecture, Líncāng City, Xīnpíng County of Yùxī City	Dǎi
Hāní	Xīnpíng County / Yuánjiāng County / Éshān County of Yùxī City, Hónghē Hāní and Yí Autonomous Prefecture, Láncāng County of Pǔěr City, Xīshuāngbǎnnà Dǎi Autonomous Prefecture	Hāní
Jǐngpō	Xīshuāngbǎnnà Dǎi Autonomous Prefecture, Déhóng Dǎi and Jǐngpō Autonomous Prefecture, Líncāng City	Jǐngpō
Lìsù	Lùquàn County of Kūnmíng City, Déhóng Dǎi and Jǐngpō Autonomous Prefecture, Nùjiāng Lìsù Autonomous Prefecture, Díqīng Tibetan Autonomous Prefecture	Lìsù
Miáo	Lùquàn County of Kūnmíng City, Yíliáng County / Wēixìn County / Zhènxióng County of Zhāotōng City, Wénshān Zhuàng and Miáo Autonomous Prefecture	Miáo
Nakhi	Lǐjiāng City	Nakhi, Mósuō (unrecognized ethnic group in China)
Lāhù	Xīnpíng County / Yuánjiāng County of Yùxī City, Mènglián County / Láncāng County / Xīméng County of Pǔěr City, Xīshuāngbǎnnà Dǎi Autonomous Prefecture, Líncāng City	Lāhù
Wǎ	Mènglián County / Láncāng County / Xīméng County of Pǔěr City, Líncāng City	Wǎ
Xīshuāngbǎnnà Dǎi	Yuánjiāng County of Yùxī City, Mènglián County / Láncāng County of Pǔěr City, Xīshuāngbǎnnà Dǎi Autonomous Prefecture	Dǎi
Yí	Shílín County / Lùquàn County of Kūnmíng City, Yíliáng County / Wēixìn County / Zhènxióng County of Zhāotōng City, Xīnpíng County / Yuánjiāng County / Éshān County of Yùxī City, Hónghē Hāní and Yí Autonomous Prefecture, Láncāng County of Pǔěr City, Xīshuāngbǎnnà Dǎi Autonomous Prefecture, Líncāng City	Yí
Zhuàng	Wénshān Zhuàng and Miáo Autonomous Prefecture	Zhuàng
Bái	Dàlǐ Bái Autonomous Prefecture	Bái

The oral test comprises the following sections: vocabulary translation (30%), sentence translation (30%) and short answer questions (40%). Applicants results are converted into a five-grade marking system where: 90-100% is five, 80-89% is four, 70-79% is three, 60-69% is two, and 59% and below is one. According to the YMU (Yúnnán Mínzú University 2018a), applicants with results not less than two are eligible to apply for the programs. However, in practice, applicants with results not less than three that are mostly considered eligible to qualify for these programs. Oral test results only help applicants qualify to apply for ethnic minority language programs. University admission, however, mostly depends on an applicant's NUEE score (CT9, personal communication, 22 June 2016).

According to Yúnnán enrolment scores in 2017, average scores for both Arts and Sciences for Chinese Ethnic Minority Language and Literature majors were conspicuously lower than for other majors, with the exception of fine arts, music, dance, performance and sports majors. There was no significant difference between the highest scores for Ethnic Minority Language and Literature majors and other majors, but the lowest scores were much lower than those of other majors. This is because each ethnic minority applicant had ten bonus points added to their total NUEE result. Also, Chinese Ethnic Minority Language and Literature majors have lower average minimal admission scores (an average of 40 points less) than other regular Arts majors (with the exception of fine arts and the other programs listed above) at YMU (CT8, personal communication, 22 June 2016). Therefore, because of these preferential policies, students may apply for these programs, giving disadvantaged students a chance to study at university (CS21 & CS22, personal communication, 23 June 2016).

In 2019, the Minority Language and Literature (Linguistics / Minority literature) Bachelor program (Department of Minority Language and Literature) at MUC planned to recruit southern Chinese minority language speakers from listed provinces (See Table 6.2). University lecturers interviewed selected students via Tencent QQ video call on 16 June 2019¹². And according to the 2019 Admission List Notice¹³, twenty-four applicants from Guǎngxī, Guìzhōu and Yúnnán were recruited for the program. Six were Miáo language speakers; four were Yí language speakers; five were Bùyī language speakers; two were Zhuàng language speakers and seven were Bái language speakers.

Table 6.2 2019 Admission Plan for Minority Language and Literature (Linguistics / Literature) Bachelor’s Program, MUC

	Recruitment number (24)		Total	Minority language
	Arts	Science		
Yúnnán	5	3	8	Any minority language
Guìzhōu	5	3	8	Any minority language
Guǎngxī	3	2	5	Any minority language
Hǎinán	1	0	1	Any minority language

¹² <https://zb.muc.edu.cn/content/zs/sxmz/ecb010f2-d666-11e6-a80e-00163e002f0f.htm>

¹³ <https://zb.muc.edu.cn/content/zs/sxmz/ab53de9e-5a5f-11e7-9eeb-6c92bf4353bb.htm>

Sichuān	1	1	2	Any minority language with the exception of Tibetan and Yí
---------	---	---	---	--

In Guìzhōu province, university applicants who speak fluent Miáo, Bùyī, Dòng, Yí, Shuǐ, and Yáo languages were eligible to apply for the bilingual ethnic minority classes in Guìzhōu Mínzú University, Tónggrén University and Guìyáng Preschool Education College and also eligible to apply for bilingual preparatory classes in some universities within in Guìzhōu.¹⁴

Guǎngxī University for Nationalities (GUforN) offer Zhuàng and Yáo language and literature programs to both Hàn and ethnic minority applicants with Hùkǒu in Guǎngxī.

6.1.2 Postgraduate study

The only Typelanguage that offers programs from Bachelor to PhD in China is the Yí language. Applicants are expected to have sound Yí language skills, i.e. good listening, speaking, reading, and writing skills. The Yí Language and Literature Master program (Southwest Mínzú University 2019a) requires applicants to sit for four subjects in the preliminary test: Foreign Language (English or Japanese); Politics; Hàn Language and Literature and Yí Language and Literature. Answers for the Yí Language and Literature paper must be in Yí script. The next stage in the examination process is an Yí Language interview.

The Entrance Examination for the Yí Language and Literature PhD program at SWMU has three sections (Southwest Mínzú University 2019b): Foreign Language (English); Chinese and World Literature and Theory, and Ethnic Minority Language and Literature. The Ethnic Minority Language and Literature test involves the origin and development of the Yí writing scripts, the history of Yí literature, the history of Chinese ethnic minority literature, and knowledge of other multicultural and multi-linguistic countries.

Other southern minority language postgraduate programs are taught in Hàn, and do not require applicants to have ethnic minority language competence (although ethnic minority speakers are preferred). Therefore, these tests have no minority language skill component in the NPEE. For example, at YMU, The Faculty of Ethnic Culture offers three Master Programs:

¹⁴ <https://gaokao.chsi.com.cn/gkxx/zc/ss/201906/20190623/1799991235.html>

Linguistics and Applied Linguistics, Chinese Classical Philology, and Chinese Ethnic Language and Literature (Yúnnán Míngzú University 2018c). There is no ethnic minority language requirement for applicants. Hànn candidates are also eligible to apply for these programs. YMU offers generous scholarships and subsidies to postgraduate students, and in particular, to ethnic minority students.

6.2 Personnel policy and practice for Type B programs in universities

Type B (southern Chinese ethnic minority) language educational policies differ from those catering for northern and western ethnic minority languages, which have been developed over a longer period of time and range from kindergarten to PhD education. Northern and western ethnic minority language programs are well-designed at tertiary level and cover a variety of majors including arts, science, technology, and medicine.

However, the development of Type B programs at tertiary level has a much shorter history. Very few universities offer these programs, and it is hard to find qualified teaching staff for these programs at tertiary level.

The majority of Yí language teachers at SWMU are native Yí speakers with excellent language ability. However, some of them, although highly experienced, do not have doctorates. Recently, some lecturers with doctorates from top universities have been recruited by SWMU. These new teachers have research expertise but are not proficient in all the Yí language skills (CS28 & CS9, personal communication, 18 June 2016). Teachers of the Yí-Japanese Bilingual program are given opportunities to visit universities in Japan, and the Yí language Professor CT6 (Personal communication, 22 June 2016) of YMU visited Myanmar to study Tibetan-Burmese languages (Yí belongs to this language branch).

The latest data from YMU (Yúnnán Míngzú University 2018a) showed 42 teaching staff on the official payroll for the Faculty of Ethnic Minority Culture, YMU. This included 14 professors, 14 associate professors, 10 lecturers and 4 tutors. 19 had doctorates; 1 completing a PhD; 12 with Masters Degrees; 9 with Bachelor's Degrees; and only 1 with a diploma as the highest certificate. Among them, 31 were from minority ethnicities, and 11 were Hànn.

All ethnic minority language courses at YMU are taught by native language speakers, with the exception of the Nakhi language and literacy courses, taught by a Hân-background Professor Li, Guowen. The other Hân teaching staff primarily teach non-minority languages courses, such as Editing, Theory of Literature and Art, Hân languages and the History of Ethnic Minority Literature.

Both new and experienced teaching staff are required to attend pedagogical training. However, in practice, only new and less experienced lecturers must participate in the short-term training in the first year of their teaching to obtain their Teacher Qualification Certificate for Higher Education (CT7, personal communication, 22 June 2016).

At tertiary level, a lack of teaching staff is a major issue for all ethnic minority language programs in southern China, and YMU is no exception. No Miáo or Nakhi language teachers are employed at the university, so the YMU has to hire external language experts from the Ethnic Minority Language Committee of Yúnnán Province or other research institutes (CT12, personal communication, 23 June 2016).

Nakhi language reading and writing is taught by Prof. Li, Guowen, who although has retired still works part-time. He is one of the few people in China expert in the Nakhi writing system and the only one with university credentials. The others do not have tertiary level qualifications. This means that after he is gone, there will be no one to replace him.

A Lisù language major masters student at YMU said, 'If the government or the university does not take any action, the Nakhi writing system will soon disappear' (CS16, personal communication, 23 June 2016). And the Hāní language is facing the same problem. The Hāní script was developed by linguists after the establishment of the PRC, and has only been taught at tertiary level for less than ten years. Consequently, very few people have Hāní language literacy skills.

6.3 Curriculum policy and practice for Type B programs in universities

Type B programs are offered at five major universities: SWMU, YMU, GMU, XCU, and GUforN. Programs involve 12 minority languages: Yí, Zhuàng, Yáo, Dǎi, Jǐngpō, Lāhù, Lisù, Nakhi, Wǎ, Hāní, Miáo, and Bái (see Table 6.3). Only one with non-linguistic programs and

Hàn-minority language instruction at Bachelor’s level is the Yí language. Of the five major universities, XCU and GUforN are located in autonomous ethnic minority areas.

Table 6.3 Type B Ethnic Minority Language Programs Taught in the Major Universities

	Major	Study Focus												
			Yí	Zhuàng	Yáo	Dǎi	Jǐngpō	Lāhù	Lisù	Nakhi	Wǎ	Hāní	Miáo	Bái
Bachelor programs	Chinese Ethnic Minority Languages and Literature	Ethnic Minority Language and Literature	3, 4, 21, 22, 23	4, 23	23	4	4	4	4	4	4	4	4	4
		Ethnic Minority Ancient Documents	3	/	/	/	/	/	/	/	/	/	/	/
	Hàn Language and Literature	Ethnic Minority-Hàn Bilingual	3	/	/	/	/	/	/	/	/	/	/	/
		Foreign Languages and Literature	Ethnic Minority-English Bilingual	3	/	/	/	/	/	/	/	/	/	/
	Ethnic Minority-Japanese Bilingual		3	/	/	/	/	/	/	/	/	/	/	
Masters programs	Non-linguistic	Cultural Industry Management	3	/	/	/	/	/	/	/	/	/	/	
		Administrative Management	22	/	/	/	/	/	/	/	/	/	/	
		Library Science (Ethnic Minority Document Preservation)	21	/	/	/	/	/	/	/	/	/	/	
		Law	3	/	/	/	/	/	/	/	/	/	/	
		Mathematics and Applied Mathematics	22	/	/	/	/	/	/	/	/	/	/	
		Traditional Chinese pharmacy	3	/	/	/	/	/	/	/	/	/	/	
		Veterinary Medicine	22	/	/	/	/	/	/	/	/	/	/	
		Agriculture	22	/	/	/	/	/	/	/	/	/	/	
Masters programs	Chinese Ethnic Minority Linguistics	Ethnic Minority Language	3	/	/	/	/	/	/	/	/	/		
		Chinese Ethnic Minority Literature	Ethnic Minority Literature	3	/	/	/	/	/	/	/	/	/	
	Ethnic Minority-Hàn Translation		3	/	/	/	/	/	/	/	/	/		
	Ethnic Minority Ancient Literature (Classical Literature) and Philology		3	/	/	/	/	/	/	/	/	/		
PhD programs	Chinese Ethnic Minority Literature	Ethnic Minority Literature	3	/	/	/	/	/	/	/	/			

- c. 1. Mínzú University of China (MUC), 2. Northwest Mínzú University (NWMU), 3. Southwest Mínzú University (SWMU), 4. Yúnnán Mínzú University (YMU), 5. Qīnghǎi Nationalities University (QNU), 6. *Inner Mongolia University (IMU)*, 7. *Inner Mongolia Normal University (IMNU)*, 8. *Inner Mongolia University for Nationalities (IMUforN)*, 9. *Hohhot Mínzú College (HMC)*, 10. *Xīnjiāng Normal University (XNU)*, 11. *Chìfēng University (CU)*, 12. *Sìchuān Mínzú University (SMU)*, 13. *Tibet University (TU)*, 14. *Tibetan Traditional Medical College*, 15. *Gānsù Normal University for Nationalities (GNUforN)*, 16. *Xīnjiāng University (XU)*, 17. *Kashgar University (KU)*, 18. *Xīnjiāng Agricultural University (XAU)*, 19. *Yīlǐ Normal University (YNU)*, 20. *Xīnjiāng University of Finance and Economics (XUoffE)*, 21. *Guìzhōu Mínzú University (GMU)*, 22. *Xīchāng University (XCU)*, 23. *Guǎngxī University for Nationalities (GUforN)*
- d. Notice that the universities located in minority autonomous regions are denoted by italicized texts.

The Yí Language and Literature Bachelor program is offered at SWMU, YMU, GMU, XCU, and GUforN. Yí Ancient Documents, Yí-Hàn Bilingual, Yí-English Bilingual, and Yí-Japanese Bilingual are offered at SWMU. Non-linguistic majors include Cultural Industry Management (SWMU), Administrative Management (XCU), Library Science-Yí Document Preservation (GMU), Law (SWMU), Mathematics and Applied Mathematics (XCU), Traditional Chinese pharmacy (SWMU), Veterinary Medicine (XCU), and Agriculture (XCU).

The curriculum objectives of the Yí Language and Literature and Yí-Hàn Bilingual courses are quite similar, i.e. they aim to train Yí people for proficiency in both Yí and MSC language skills and literature. Successful graduates go on to work in the education and government sectors in their own ethnic minority areas. Some careers they might follow are: Yí language teacher, researcher, editor, translator, journalist, writer, etc. Core courses for these programs include: *Introduction to Literature*, *Introduction to Linguistics*, *Modern Hàn Language*, *Ancient Hàn Language*, *Hàn Writing*, *History of Hàn Literature*, *Modern Yí Language*, *History of Yí Literature*, *Yí Traditional Culture*, *Yí-Hàn Translation and Practice*, *Yí Linguistics*, *Yí Classics Reading*, *Culture of Bimodism*, etc. (CS8, CS7 & CS6, personal communication, 17 June 2016).

The Yí Ancient Documents program at SWMU aims to train Yí people not only for proficiency in both languages, but also to interpret and understand ancient Yí documents. These graduates are then qualified to work in the areas of Yí language education, culture and publishing. Core courses include: *Introduction to Literature*, *Introduction to Linguistics*, *Modern Hàn Language*, *Ancient Hàn Language*, *Investigation of Ancient Documents*, *Bibliography*, *Textual Criticism*, *Philology*, *Yí Classical Documents*, and *Exegetics*.

The Yí-English and Yí-Japanese programs at SWMU aim to train Yí people in listening, speaking, reading, writing, and translation skills in Yí, English and Japanese. Graduates can easily find work in education, tourism, international trade, translation, and journalism in the Yí speaking areas. Unfortunately, the Yí-Japanese program was suspended due to low enrolment (Low enrolment is due to the fact that English has become the most common foreign language learnt in China). Core courses of Yí-English program include *Essential English, English Listening, English Speaking, English Reading, English Phonology, English Grammar, English Writing, Advanced English, Culture of English Speaking Countries, Yí Traditional Culture, Modern Yí Language, Introduction to Yí Literature, English-Hàn Translation Theory and Practice, Introduction to Linguistics, Modern Hàn Language, Hàn Writing, and Cultural Anthropology*.

Non-linguistic Yí-Hàn bilingual programs include Cultural Industry Management, Law, Traditional Chinese Pharmacy at SWMU; and Administrative Management, Mathematics and Applied Mathematics, Veterinary Medicine, and Agriculture at XCU; as well as Library Science (Yí Document Preservation) at GMU. These programs are designed to develop Yí language competency and the professional skills Yí people need to succeed in their future careers in the cultural industry / law business / Yí pharmacy industry / government agencies / education sector / Veterinary Medicine / Agriculture in their ethnic minority areas. Courses have a mix of cores courses and specialized courses. At XCU, core courses include *Financial Management, Management, Microeconomics, Macroeconomics, Accounting Principles, Intermediate Financial Management, Advanced Financial Management, Economic Law, Intermediate Financial Accounting, Financial Analysis, Capital Market, Essential Yí Language, Translation, Yí Traditional Culture, Yí Community Economy, and Agricultural Economics and Management*. Successful graduates easily find work in financial institutions, e.g. banks, taxation, business, insurance, securities investment, government agencies, etc. in their ethnic minority areas. Tertiary programs are developed in consultation with employers and government agencies in Yí autonomous areas. According to CS8, CS7 & CS6 (Personal communication, 17 June 2016), Yí Language and Literature core courses and Yí-Hàn program instruction is divided roughly half and half between Hàn and Yí language. Around 60 percent of the content of core courses for the Yí-English program are more about the English language; 30 percent about the Hàn language, and only 10 percent are about the Yí language. As to the non-linguistic courses, the Yí language content only accounts for about 10 percent.

The *Yi-Hàn* and *Yi-English* programs are the most popular because: Yi-English may help students successfully apply for master programs, and Yi-Hàn graduates can easily find work (CS28 & CS9, personal communication, 18 June 2016). The NPEE includes preliminary and secondary exams. The preliminary exam includes tests in: a Foreign language (mostly English), Politics, and two elective tests. English and Politics tests are the same in all universities. The Yi-English program can help applicants get a high score for the Foreign Language subject in the NPEE and *Yi-Hàn* graduates can easily find work in areas involving both the Yi and the Hàn languages, e.g. Yi language teaching, Hàn language teaching, research, news publishing, translation, and administration.

More than 60 percent of core courses for the Yi Language and Literature Program at YMU are more about the Hàn language and literature because Hàn language skills are so important in the Chinese job market (CT6, personal communication, 22 June 2016).

The Yi Language and Literature Master's Program at SWMU trains students for early career research into the Yi language and culture; Yi-Burmese comparative study; Yi literature, and also Yi language information processing. Core courses include: *Introduction to Linguistics*, *Literary Theory*, *History of Yi Ethnicity*, *Introduction to Yi Culture*, *Yi Language Information Processing*, *Ancient Yi Script*, *Yi Dialects*, *Folklore*, *Cultural Linguistics*, *Yi Linguistics*, *Introduction to Sino-Tibetan Language*, *Yi Literature Research*, *Contemporary Chinese Ethnic Minority Literature Research*, *Folk Literature Research*, *World Literature and Theory*, *Network Technology*, *C Language* (computer coding course), *Multimedia Technology*, *Chinese Information Processing*. However, there is no PhD program in the Yi language at SWMU. Any PhD to do with this study is conducted in Hàn and content depends on individual supervisors (CS28 & CS9, personal communication, 18 June 2016).

The Zhuàng Language and Literature and Yáo Language and Literature at GUforN (<https://zs.gxun.edu.cn/info/1096/1906.htm>) train minority and Hàn students for proficiency in Hàn language and literature and in basic and essential Zhuàng / Yáo language. The programs are also designed to help students successfully go on to complete a Master degree. Successful graduates may be engaged in the investigation, compilation and collation of Zhuàng-Hàn bilingual materials including: literature, scientific texts and documents for research institutions and materials for press and publication units. Graduates may be engaged in work such as secretarial, public relations, management work in government agencies, and in enterprises and

institutions. They may also be engaged in Zhuàng-Hàn bilingual teaching and administration in schools and in international and ethnic cultural communication in Southeast Asia.

Core courses include *Zhuàng / Yáo Reading and Writing*, *Zhuàng / Yáo Language*, *Hàn Language Writing*, *Secretarial Studies*, *Ancient Hàn Literature*, *Modern and Contemporary Hàn Literature*, *World Literature*, *Folk Literature*, *Ancient Hàn*, *Modern Hàn*, *Introduction to Linguistics*, *Vietnamese*, *Introduction to Literature*, *Aesthetics*, and *Philosophy*, etc.

According to the documents: 1 ‘Opinion on Yúnnán Provincial People’s Government Establishment of Demonstration Areas for Ethnic Unity and Progress: The Frontier of Prosperity and Stability’ (Yúnnán Provincial Party Committee 2012) and 2 ‘Opinion on the Implementation of Accelerating the Construction of a Hub for a South-and-Southeast-Asia-Targeted Centre’ (Yúnnán Provincial Party Committee 2015), the Faculty of Ethnic Minority Culture at YMU has continued training ethnic minority workers through new curriculum models: 1. ‘specialty + language’ and 2. ‘language + specialty’.

These new models train well-rounded students for both their profession and for proficiency in both languages. The Faculty of Ethnic Minority Culture was established in 1956, and offers the most comprehensive southern Chinese ethnic minority languages programs. The faculty began recruiting Masters students in 1979 (Yúnnán Mínzú University 2018a).

The Ethnic Minority Language and Literature Bachelor program at YMU encompasses 12 ethnic minority languages: Xīshuāngbǎnnà Dǎi / Déhóng Dǎi, Tibetan, Nakhi, Jǐngpō, Lāhù, Yí, Zhuàng, Miáo, Hāní, Wǎ, Lisù, and Bái. Successful graduates are proficient in reading and writing Modern Hàn, and reading the minority scripts. Graduates are ready for work in government agencies as clerks, secretaries, administrators, and also in public relations.

Some students feel that the curriculum is too broad. They think they need to spread their study time over too many subjects instead of concentrating on perfecting just a few. The subjects that are compulsory for them include: *Introduction to Linguistics*, *Modern Hàn Language*, *Ancient Hàn Language*, *Literary Theory*, *Modern and Contemporary Literature*, *Hàn Writing*, *Basic Ethnic Minority Language*, *Modern Ethnic Minority Language*, *Ethnic Minority Reading and Writing*, *Ethnic Minority Literature*, *Ethnic Minority-Hàn Translation Theory and Practice*, *Ethnic Minority Ancient Documents and Traditional Culture*,

Introduction to Archives, Introduction to Secretarial Studies, Investigation and Research Methodologies of Ethnic Minority Language. As most southern ethnic minority languages do not traditionally have written scripts, staff at YMU have high expectations that their students will be able to read and write in the minority language at graduation (CT8, personal communication, 22 June 2016).

6.4 Methodology and material policy and practice for Type B programs in universities

As with Type A classes, thirty to forty students is the standard number in undergraduate classes for Type B programs, and lecturing is the most widely used teaching method. Masters classes have less than twenty students enabling more interactive teaching methods. PhD students take set courses in the first year, and during the next two years, have regular meetings with supervisors to discuss and adjust their research thesis.

The Yí language has six main dialects in China. The dialects can be so different that those spoken by Sichuān Yí people cannot be understood easily by people who speak Yúnnán Yí or Guìzhōu Yí (CS8, CS7 & CS6, personal communication, 17 June 2016). The dialect spoken by Yí people living in Xǐdé County, in the Autonomous Prefecture of Liángshān Yí within Sichuān Province is considered as the standard dialect for Yí people in Sìchuān.

The Modern Yí script is a standardized syllabary derived from the classic ideogram script created in 1974 by the local Chinese government. In 1980, it was made the official script of the Liángshān dialect of the Yí language of Liángshān Yí Autonomous Prefecture and is known as Liangshan Standard Yí Script (liángshān guīfàn yíwén). Other Yí dialects do not yet have standardized scripts. The Modern Yí script has 756 basic glyphs based on the Liángshān dialect, plus 63 for syllables used only for words borrowed from Chinese. At SWMU, Yí language courses are instructed in Xǐdé County dialect, and the Modern Yí script is used. However, at YMU, the Yúnnán Yí dialect and the traditional Yí script are taught (CT6, personal communication, 22 June 2016).

Teaching materials at SWMU differ from those at YMU. YMU prefers to use ancient documents because they are in the traditional scripts, but as explained above, SWMU uses

modern Yí materials (CT6, personal communication, 22 June 2016). At both universities, some teaching materials are compiled by lecturers themselves.

All undergraduate students in Ethnic Minority Language and Literature programs at YMU are native speakers, however, most cannot read or write their own ethnic script prior to enrolment. An exception to this is that some Jǐngpō language students receive bilingual education in kindergarten and primary school, which gives them basic reading and writing competency before university.

Bilingual instruction is used for Ethnic language courses. Students from the same ethnic groups may speak different dialects, and some dialects may vary significantly. This is also true of the teaching staff. Some examples of different dialects are as follows: The Guǎngxī Wǔmíng dialect is the basis for standardized pronunciation of the Zhuàng language (Sun and Huang 2009: 7). Speakers of the Yúnnán Wénshān Zhuàng dialect can understand the Guǎngxī Wǔmíng Zhuàng dialect. However, Guǎngxī Wǔmíng Zhuàng dialect speakers may not fully understand the Yúnnán Wénshān Zhuàng dialect due to its phonetic complexity. The majority of YMU students speak the Yúnnán Wénshān Zhuàng dialect, and their professor is a Guǎngxī Wǔmíng dialect speaker, which means 70 percent of the lectures must be delivered by Hàn (CT7, personal communication, 22 June 2016).

The Jǐngpō ethnic group has five main branches (Jǐngpō, Zǎiwǎ, Lèqī, Làng'é, Bōlā) and many dialects. The dialect spoken by the Jǐngpō branch is considered as the standard pronunciation of the language in China (Sun and Huang 2009: 547). Jǐngpō has a Romanised orthography developed by Western missionaries, and the orthography was revised by the Chinese government in the 1950s (Sun and Huang 2009: 566). It is being promoted throughout the Jǐngpō area. At YMU, Jǐngpō course teacher is a native Jǐngpō speaker. Because some students speak the Zǎiwǎ dialect, students must learn Jǐngpō pronunciation to participate in class (CS17, CS18 & CS19, personal communication, 23 June 2016). The program focuses on Jǐngpō orthography, reading, and writing. However, the teacher mainly uses Hàn as the medium of instruction (CT13, personal communication, 23 June 2016).

The Hāní, Wǎ, and Lisù language courses have the same problem, so around 70-80 percent of the classes are instructed in Hàn (CT9, personal communication, 22 June 2016; CT12, personal communication, 23 June 2016; CT8, personal communication, 22 June 2016).

The Dǎi language has four dialects: Dínhóng, Xīshuāngbǎnnà, Hōngjīn, and Jīnpíng (Sun and Huang 2009: 1156). At YMU, Dǎi language students speak both the Dínhóng and Xīshuāngbǎnnà dialects. However, there are huge differences in the phonological and lexical areas of these dialects, so students need to learn from different instructors (CS21 & CS22, personal communication, 23 June 2016).

Teaching materials for Xīshuāngbǎnnà Dǎi / Dínhóng Dǎi, Nakhi, Jǐngpō, Lāhù, Zhuàng, Míáo, Hāní, Wǎ, Lisù, and Bái are very limited, and some are still using materials compiled and edited by academics decades ago.

6.5 Resourcing policy and practice for Type B programs in universities

In general, funding resources depend on the particular university. Some universities are resourced by central government, and some by provincial or local government. There are no special funding programs for developing ethnic minority language programs, and each university is unique in the way it funds these programs.

For example, annually, local government in Yúnnán allocates ¥ 500,000 RMB (\$100,000 AUD) to the Faculty of Ethnic Minority Culture at YMU for the development of ethnic minority language programs (CT8, personal communication, 22 June 2016). Some local governments give monetary awards to residents who have successfully gained university entrance. An example of this is a Dǎi language major who was given ¥ 1000 RMB (\$200 AUD) after his admission to YMU (CS21 & CS22, personal communication, 23 June 2016). Jǐngpō and Nakhi language students were awarded ¥ 2000 RMB (\$400 AUD) by their respective local governments (CS17, CS18 & CS19, personal communication, 23 June 2016; CS20, personal communication, 23 June 2016).

6.6 Evaluation and professional accreditation of Type B programs in universities

All type B programs are recognized by the Department of Education, and are entitled to be awarded the corresponding degree:

- Bachelor Programs
 - Ethnic Minority Language and Literature (Ancient Document / Ethnic Minority-Hàn Bilingual / Ethnic Minority-English Bilingual / Ethnic Minority-Japanese Bilingual) programs award: **Bachelor of Arts**
 - Cultural Industry Management / Administrative Management / Library Science (Ethnic Minority Document Preservation) programs award: **Bachelor of Management**
 - Law programs award: **Bachelor of Law**
 - Mathematics and Applied Mathematics / Traditional Chinese pharmacy programs award: **Bachelor of Science**
 - Veterinary Medicine programs award: **Bachelor of Veterinary Medicine**
 - Agriculture programs award: **Bachelor of Agriculture**
- Masters Programs
 - Language and Literature (Language / Literature / Translation / Ancient Literature) programs award: **Master of Arts**
- PhD Programs
 - Ethnic Minority Literature programs award: **Doctor of Arts**

The Zhuàng Language and Literature and Yáo Language and Literature at GUforN awards two graduate certificates and one degree, i.e., the Certificate of Hàn Language and Literature, and the Certificate of Ethnic Minority Language and Literature, and a Bachelor of Arts. Gaining these two certificates may help graduates increase their chances of employment.

Yí language and literature programs and non-linguistic programs are assessed in both the Hàn and Yí languages. The English (or Japanese)-Yí bilingual courses are assessed in English (or Japanese), Hàn and Yí languages.

Students with different Yí language educational backgrounds may have differing levels of language proficiency. Generally, students who took Mode B1 for NUEE have better Yí language skills than others. Yí student CS6 (CS8, CS7 & CS6, personal communication, 17 June 2016) chose the B1 Mode when he took NUEE because he had a very strong Yí language education background. His father was a Bimo (a priest of the Yí Indigenous religion), so he

started learning to read and write Yí script from a young age. He uses Yí in his daily life, including writing poems, and texting messages to family and friends. However, not many Yí people (including those who are Yí language majors) use the Yí script much in their daily lives.

Yí Bachelor program students write their theses in Hàn, because of the limitations mentioned above. However, CS6 wrote his in Yí script, for which he received a distinction. Postgraduate Yí programs are all written in Hàn script, and only in very special cases, is the Yí language acceptable at Masters or PhD level. One example of this is the Masters student who chose a thesis topic related to genealogy. This enabled him to use the Yí script naturally in the writing of his thesis.

After four years of study, very few Yí students who took the Mode B2 or Mode C of the NUEE have sound Yí reading and writing skills, while those who took the Mode B1, normally have good Yí language skills but relatively weak Hàn language skills.

The majority of the Xīshuāngbǎnnà Dǎi / Déhóng Dǎi, Nakhí, Jǐngpō, Lāhù, Zhuàng, Miáo, Hāní, Wǎ, Lìsù, and Bái courses are assessed in Hàn language, with only a few items such as translation requiring an answer in the ethnic minority script. Students write their theses in Hàn language. In Yúnnán, parents and students attach more importance to Hàn language skills than to ethnic minority languages, because they believe having good Hàn language skills will help them find employment more easily.

As with Type A lecturers, Type B teaching staff are assessed by students every semester, however, there are no substantial penalties for those who fail the assessments.

6.7 Further study and career pathways for Type B programs in universities

As with Type A programs, the civil service is the most popular profession for graduates of Type B programs. More than 95 percent of graduates return to their hometowns to take the Civil Service Entrance exam with only a few going on to further study.

Type B program graduates can find work in ethnic minority areas, in prisons, police stations, courts, schools, translation centres, and publishing houses. Unfortunately, not many graduates are able to find work using their own ethnic minority languages. Some graduates find

employment in schools, but they only teach general subjects (mostly in MSC) rather than the ethnic minority language because very few schools offer those subjects.

CS8 (who received a Bachelor in Yí-English from SWMU) studied a Master in Chinese Contemporary Literature at Jinán University. CS7 and CS6 work in the civil service in ethnic minority counties (CS8, CS7 & CS6, personal communication, 17 June 2016), CS28 (received her Bachelor in Yí-English from SWMU, Master in International Trade from a university in UK, and PhD in Yí Culture from SWMU) teaches International Trade in a university in China, and CS9, who received her Bachelor in Yí-Hàn from SWMU (CS28 & CS9, personal communication, 18 June 2016) is employed by her hometown government in finance related work.

The employment rate for ethnic minor language majors from YMU is lower than SWMU. This is because language-education policy does not make provisions for employment. Some local governments have signed training contracts with YMU, but employment is rarely involved. For example, YMU signed a training contract with the Wénshān County government, but there is no mention of employment after graduation. Professor CT7 (Personal communication, 22 June 2016) believes that YMU should set up practical programs, such as an Ethnic Minority-Hàn bilingual Agriculture program, and work with local government to solve employment problems.

6.8 Conclusion

Type B programs involve 12 languages, and admit native speakers only (with the exception of the Zhuàng and Yáo language programs at GUforN). Applicants of these programs need to take an extra ethnic minority language oral test after NUEE. Their hùkǒu must be registered in the places required by the target university. The majority of Type B language teaching staff are native speakers of minority languages. However, it is hard to find qualified teaching staff for these programs at tertiary level because of the demanding recruitment criteria and the less well-developed Type B programs. The Yí language is the only Type B language that offers non-linguistic programs at Bachelor level and language programs from Bachelor through to PhD. Hàn is the primary language of instruction for Type B language courses, and this is complemented by minority language-Hàn bilingual teaching. As with Type A programs, the

civil service is the most reliable way to get secure and stable work for Type B program graduates.

Language-in-education policy is handed down by the central government, and because minority language policy has the explicit aim of assimilating minority groups into mainstream Hà culture, there are many difficulties facing all institutions when trying to cater for the educational needs of minority peoples.

Chapter 7

Indigenous Language-in-education Policy and Practice in Selected Australian Universities in South Australia and the Northern Territory

7.0 Introduction

This chapter deals with Language educational policy and practice in selected Australian universities in South Australia and the Northern Territory from the perspectives of access, personnel, curriculum, teaching methods and materials, resourcing, evaluation and professional accreditation, and further study and career pathways.

7.1 Access policy and practice for Indigenous language education in SA and NT universities

This section focuses to discuss the admission access of courses offered at UofA, UniSA, BIITE, and CDU.

The Kaurna language at the UofA is offered as an undergraduate course, but there are always postgraduate students in the class. I was one of those students in 2019. As a cross-cultural PhD student whose thesis is about the state of and the loss of minority languages, in both my own country, China and in Australia, I attended the class because of its relevance to my study. I was also very interested in learning as much as possible about Australian Indigenous languages because they are unique.

Students from all over the world and from many different backgrounds are keenly interested in studying the world's oldest languages. These students include: linguistic students; exchange students from Germany, Austria, Sweden, Japan, Malaysia, US, France, etc.; and students from many different disciplines including music, history, government studies, law, medicine, etc.. They all want to take this course because it is a unique window on the ancient history of Australia and the world.

Typically, when it is running, this course has only one or two Indigenous students enrolled. Very few people of Kurna ancestry enrol because of their small population (AT3, personal communication, 20 July 2017). For the summer school in 2017, out of a total of 25 enrolled students, only one was an Indigenous Australian. This person had been motivated to take the course because his grandmother is a native Australian (from the Indigenous Barkindji people). However, he had been raised speaking English and knew little about his own native language. As he had decided to do a degree majoring in Linguistics, the particular class focusing on language revival was an important part of his study (AS1, personal communication, 18 January 2017).

In the past, the course was set up for people of Kurna ancestry to regain some of their lost language. AT3 (Personal communication, 20 July 2017) says, ‘...the initial rationale of setting up this course was to train professional Kurna language teachers to go into schools and teach.’

The course was also open to Kurna people through Community Access, and Adelaide City Council paid the \$60 registration fee for Kurna people who wished to participate. But now this has all changed because the Community Access pathway has been cancelled. This lack of support, effectively excludes Kurna people from the course. This situation occurred because, community students complained about not having access to online learning resources and rather than solving the problem, the university responded by cutting the Community Access pathway (AT3, personal communication, 20 July 2017).

The course is still available as a non-award course for external students, but it is very expensive. AT3 sometimes signs Kurna people up as volunteers so they can access the course. From my observation, AT3 always invites Kurna people to come to the class and speak about what the loss of their language and culture means to them and to share their valuable insights with students who are very appreciative of being able to meet people of Kurna ancestry. In the future, AT3 (Personal communication, 20 July 2017) hopes to have more Kurna students participating in the class.

The majority of people who take the **Pitjantjatjara** language course at UniSA are government workers and university students. Government workers usually have their tuition fees paid by their department and the tuition fee for external students for the summer school is

about \$1,700, plus an additional cost of \$200 for books and materials (Gale, Bleby, Kulyuru & Osborne 2017: 4).

People can also do this course for their own interest without aiming for any kind of accreditation. However, in reality very few people do this because it is so expensive. This means it is very difficult for Aboriginal people to access the course and the majority of participants are non-Aboriginal. And for this reason no Pitjantjatjara people have enrolled in this course recently. As nothing has been done about this, it seems to be a problem that has escaped the attention of the powers.

For internal university students, credit for this course is equivalent to a whole Higher Education Contribution Scheme unit of study (HECS: the government loan for university study that students pay back through the taxation system after they have begun working and earning a professional salary) (AT2, personal communication, 17 July 2017; AT4 & AT2, personal communication, 16 December 2018).

With over seventy students, the summer school class of 2019 was of a healthy size. Most participants were government workers from the many different agencies that engage with Aboriginal peoples throughout the central Australian region: police, social workers, project officers, health care workers etc. (AS1, personal communication, 26 July 2019).

Of these students, AS1 said that four were Indigenous, and only one was a native Anangu person. None of these students was fluent Pitjantjatjara speakers and they had all registered for the course with different purposes.

Government workers always want to improve communication with Indigenous people and cultivate a better understanding of their cultural values. University students are also hoping to do this, and they can also use the credit for this course towards whatever degree they are studying.

AS1 (Personal communication, 26 July 2019) found that one student studied the course because he worked as a project officer in the school where the course was held. After helping to run a session in the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands, as a winter-school program, he decided to spend his holidays participating in the class as a student and use it as

credit towards his Masters degree in Indigenous Studies. He also worked as an assistant to the course facilitator (Ms Arna Eyers-White).

Yolŋu Matha language education at CDU is a unique Aboriginal language program. Unlike the traditional three-year degree, the Diploma course allows students to complete two compulsory units and six core units that equal a degree award (AT11 & AT12, personal communication, 5 February 2019).

Many participants of this program are mature age students who work in various capacities in Yolŋu communities and put this study towards a Bachelor degree. Actually, 90% of BIITE students are mature aged students, with many already grandparents. Mature aged students want to study Indigenous languages and linguistics because: 1) they are passionate about their languages; 2) they want to learn to document and to pass on their language to the younger generations (Fisher, personal communication, 4 February 2019).

These are obviously important reasons that will help to preserve the long-term health of these languages. It is great to see that so many older people are motivated in this way. Younger students often use the Yolŋu language units as electives for other degrees, and many students also choose them as additional learning experiences to enrich their education and understanding of Indigenous cultures (AT11 & AT12, personal communication, 5 February 2019). The course is well attended in the NT but a Yolŋu Matha language summer school at CDU's Sydney campus, had to be cancelled because of lack of interest.

Although CDU does well with Yolŋu language programs, with well-developed programs and steady enrolments, the **Arrernte** language program has not had similar success (only one student enrolled). AT6 (Personal communication, 2 July 2019), the Arrernte linguist and language teacher, says there have always been Arrernte language students in primary and high schools and these students often want to continue studying at university level, but do not necessarily want to do a full degree i.e. they only want to study the language subjects. Unfortunately, BIITE / CDU policy only accepts students enrolled in degree or diploma courses (AT5, personal communication, 6 February 2019). Obviously, this is another blind spot that CDU / BIITE needs to look at clearly particularly because this means there are real difficulties in maintaining the Arrernte program.

Senior management wants to close the Arrernte program because it is so costly (AT5, personal communication, 6 February 2019), which is understandable from an economic point of view. However, when compared with the cultural loss, any economic loss pales into insignificance. The loss of a language is an irreversible loss of not only a unique mode of expression but also all the rich cultural and historical meaning and experiences, that any language gives expression to. As AT5 (Personal communication, 6 February 2019) has noted, ‘...these are not strong languages. If they are not maintained, they will lose their last fluent speakers and become revival languages.’

Although, as stated above, 90% of students at BIITE are mature aged, more and more younger students (AT5, personal communication, 6 February 2019) are also choosing to study at the institute, and many come from Aboriginal communities in the NT. Some are already working as assistant teachers in their communities and hope to become fully qualified teachers through their studies (AT9, personal communication, 4 February 2019). Approximately half of BIITE students speak an Aboriginal language; the rest are first language English speakers (AT10, personal communication, 5 February 2019).

CDU, BIITE, ANU, Monash, and Melbourne University have an agreement that the students who do courses in the Arrernte and Yolŋu Matha languages can use credit from those courses towards any degree they are studying within that group of Universities (AT5, personal communication, 6 February 2019).

Indigenous students studying at university level are eligible to apply for a financial support grant called ‘AbStudy’. This is a fortnightly payment, which helps Aboriginal and Torres Strait Islander people with living costs when they are studying or training (AT7 & AT8, personal communication, 4 February 2019).

7.2 Personnel policy and practice for Indigenous language education in SA and NT universities

This section mainly discusses the recruitment of Indigenous language teaching staff for programs in select universities.

For university education, unlike primary, secondary and TAFE education, there are no

vocational qualification requirements for teaching staff. However, staff do need to have an appropriate qualification e.g. Masters, PhD.

Some pre-service training is offered to new university staff but it is not mandatory. Mandatory in-service training includes professional skills development and occupational health and safety workshops and courses to make sure staff are aware of, and know what to do about the problems of plagiarism and academic dishonesty.

7.2.1 The Kurna language

AT3 introduced the Kurna language course (now called 'Reclaiming Languages: a Kurna Case Study') to the UofA in 1997. He is the founder of Kurna language revival activities, which have gathered more and more interest over the years.

AT3 first became interested in Aboriginal languages when he worked as a nurse in Aboriginal communities. He first learnt some of the Gugadja language, when he lived in a community where that language was spoken. Later, working in the Alice Springs Hospital, he learnt some Pitjantjatjara and Pintupi. He also began learning Yolŋu Matha while working in a community where that language was spoken.

Later, he became interested in languages that were no longer spoken, specifically the Kurna language. There were only old records of the language to work with and as he did so and understood more and more, he realised he could begin reviving this language, even though it had not been spoken for generations. AT3 and his colleagues first used Kurna words to write songs and translated a children's book into Kurna. This book was the first text in the Kurna language.

AT3's passion for teaching the Kurna language stems from his belief that through learning their traditional language, people descended from those who once spoke Kurna as their first language might be able to regain pride and respect for their cultural heritage. AT3 hoped that by learning the language, it would help Kurna descendants find a sense of purpose and enhance their belief in themselves.

AT3 (Personal communication, 20 July 2017) started to teach the language around 1990 in workshops, and then at senior-secondary level in 1994. The workshops were offered through BIITE. He taught in the Northern Territory during semesters and in South Australia during breaks. His students were mostly teachers from the Kurna Plains School and adults with Kurna heritage. AT3's Masters and PhD research were based on his work on the Yolŋu and Kurna languages respectively.

As the Kurna and the Australian Indigenous Language courses were pioneered by AT3 and he is the only teacher of the Kurna language at tertiary level. The problem of how his work might be carried on after he retires is one that preoccupies him. Naturally, he would like to have people of Kurna ancestry, already involved in the language revival work, to continue. One of his students, Taylor, is a Kurna woman and she has already started doing this. At present, she teaches some Kurna courses at UofA (AT3, personal communication, 12 August 2021).

7.2.2 Pitjantjatjara language

According to Gale, Bleby, Kulyuru & Osborne (2017), the UofA started teaching Pitjantjatjara language and culture in 1968 with a three-week summer course offered through the Department of Adult Education. This may have been the first time an Aboriginal language was taught officially in Australia. The summer school used Pitjantjatjara language learning cassette recordings made by missionary Jim Warburton and Pitjantjatjara man Gordon Inngatji. Nancy Sheppard (then Nancy Nicholson), a native Pitjantjatjara speaker, taught the class with missionaries Wilf Douglas and Gordon Inngatji.

Then in 1981, Bill Edwards, a Pitjantjatjara speaker and former Ernabella mission superintendent, joined Torrens CAE full-time. By 1996, the Pitjantjatjara course was being taught in the newly formed David Unaipon College of Indigenous Education and Research (DUCIER) at UniSA. In 1992, Bill Edwards and Mona Tur conducted a one-week summer school. Paul Eckert took over the DUCIER summer school in 2005, teaching with Mona Tur. In 2017, Dan Bleby and Dr. Sam Osborne took over the role of running this summer school.

The main lecturer and language teacher for this language is Daniel Bleby of UniSA. He is of European background and a fluent Pitjantjatjara speaker. He lives and works on the APY lands and is married to a Pitjantjatjara woman (AS1, personal communication, 26 July 2019). With over a decade of experience living in a Pitjantjatjara community, Daniel is now a competent teacher of that language. As has become accepted practice when teaching Aboriginal languages, Daniel must have a native Pitjantjatjara speaker in the class when he teaches (AT4 & AT2, personal communication, 16 December 2018).

The Pitjantjatjara summer school always attracts a big crowd with around sixty to eighty students and there are always native speaking tutors assisting (AS1, personal communication, 26 July 2019). Before that, Aboriginal people who did their Certificate IV in teaching Aboriginal languages had passive input, working as assistants at the summer school to fulfil the practical requirements for the that Certificate (AT2, personal communication, 17 July 2017).

7.2.3 Yolŋu Matha language

Professor Michael Christie and Dr. Waymamba Gaykamaŋu are the co-designers of the Yolŋu Matha language program, introduced at university level in 1994. From 2008, Yiŋiya Guyula and John Greatorex have been responsible for the development of this course. Muthamuluwuy and Hayashi have worked at CDU as team teachers for the Yolŋu Matha language since 2005 (Hayashi 2017: 7-13). All three teaching teams consist of a non-Indigenous linguist and a native Yolŋu language speaker.

Brenda Muthamuluwuy, a Yolŋu woman from the Birrkili Gupapuyŋu clan has a Master's degree in Indigenous Knowledge, and is the native speaker of the team. In 2012, she was appointed as an administration officer for the Masters of Indigenous Knowledge at CDU, and later in 2015 filled in as a Yolŋu language lecturer (Hayashi 2017: 11).

Yasunori Hayashi is the linguist (2017: 12). Originally from Japan, his interest in Aboriginal languages was inspired when visiting outback Australia and hearing a didgeridoo played (this is a traditional musical instrument played by Indigenous Australians). The musician told him that he 'spoke' through the sounds of the didgeridoo. Hayashi was inspired

to begin learning the Yolŋu language, enrolling in the undergraduate program in Yolŋu Studies at CDU where his teachers were Christie and Gaykamaŋu.

Yolŋu program teachers at CDU work under the supervision of the elders of that language group (AT11 & AT12, personal communication, 5 February 2019). This means that if teachers want to teach anything new, they must first talk about it with the elders and get their approval. In Yolŋu classes, there are also a few native speakers recommended by the elders to assist.

Indigenous language education in Australia has a severe shortage of teachers. Thus, AT11 and AT12 (Personal communication, 5 February 2019) among many others have questioned the strict employment qualifications demanded of Aboriginal language teachers. If they were not so strict, much more language teaching could be undertaken. These teachers are often native speakers of endangered languages, and it is more important for them to be able to pass on their knowledge and skills, rather than having to jump through higher and higher educational hoops.

7.2.4 Arrernte language

AT6 (Personal communication, 2 July 2019) is an authority the Arrernte language. He is a linguist and works with Arrernte speakers to teach the language. If BIITE / CDU could enrol enough students to fill the Arrernte course, he would love to teach it, but unfortunately, Arrernte does not have the same popularity as the Yolŋu language and it is difficult to find enough students who want to study it at tertiary level.

Currently, AT6 teaches in schools and evening classes in the NT. He worked with former colleague Margaret Smith at the Alice Spring Language Centre for several years, before she passed away in 2018, and he now works with Janette McCormack, an Arrernte woman who is an experienced and certified teacher.

AT6 began learning the Arrernte language when he worked as a bible translator in the NT in the 1990s and it took him around ten years to become a fluent Arrernte language speaker. After 5 years, he started working as an interpreter, and this helped him develop his skills and

become the fluent speaker he is today. AT6 has been committed to the teaching and development of Indigenous languages for decades. He and his team work successfully teaching the Arrernte language in schools and in the TAFE sector. They are working hard to have an Arrernte language program set up at university level.

At BIITE/CDU, the majority of Aboriginal language speaking employees are casual staff AT5 (Personal communication, 6 February 2019), the head of Higher Education at BIITE, advertised for Indigenous people with higher education degrees to teach Indigenous languages and linguistics, however there were no applicants who fitted this description. He wanted Indigenous people with these qualifications in the hope that they would then attract Indigenous students to study courses they would be responsible.

Management had different ideas. They wanted to make sure there were enough students to fill courses before allowing AT5 to hire full-time lecturers. That is why BIITE only gives casual contracts to Aboriginal language teaching staff.

Taking the Arrernte course as an example, language teachers are paid for four hours a week per semester and this is supposed to cover both teaching and preparations, so clearly it is not enough.

AT10 (Personal communication, 5 February 2019) said, ‘There is no active recruitment of language teachers, it is just done by word of mouth. If you are in the field, you know who the native Arrernte speakers are. So, with advertising you probably would not get the right person...’

AT9 (Personal communication, 4 February 2019), a lecturer of Indigenous Language and Linguistics said, ‘...although there are many Arrernte language speakers, it is difficult to find someone who is suited to working as a language teacher to assist linguists to teach and some people will not commit to teaching for a few hours a week.’

7.3 Curriculum policy and practice for Indigenous language education in SA and NT universities

This section targets to elaborate the curriculum aims and the design of courses at university level.

7.3.1 The Kurna language

As stated previously, AT3 (personal communication, 20 July 2017) teaches the intensive course: Reclaiming Languages: a Kurna Case Study at UofA during semester break every second year (in alternate years, he teaches the course ‘Australian Indigenous languages’). The primary goal of this course is not to teach people to speak the Kurna language, but to understand something of its historical significance, and what has happened in the process of its reclamation, and how that reclamation has been carried out linguistically.

AT3 teaches the principles and methods of language reclamation, as well as sociolinguistics components. While the teaching and learning processes used can be applied to any language, the Kurna language has been AT3’s vehicle for those processes. He is now focused on promoting the importance of the Kurna course to the Department of Linguistics; the Department of Education, and the International Students Office.

AT3’s course deals with linguistics but if people want to learn the Kurna language, as spoken language, they need to do Jack Buckskin’s course (as previously noted, Jack has Kurna ancestry and taught the language at Tauondi until 2020). It is appropriate that someone of Kurna ancestry be in charge of teaching their own language to others. In addition to this language course, short YouTube clips of Jack teaching the Kurna language can be found online. However, there is no formal online Kurna language course.

7.3.2 The Pitjantjatjara Language

The Pitjantjatjara Language and Culture summer school is delivered intensively (ten days, 7 hours per day), over 2 weeks, annually at UniSA. It is a core unit in the degrees of: Master of Aboriginal Studies (University of South Australia 2019a), Graduate Diploma in Aboriginal Studies (University of South Australia 2019b), and Graduate Certificate in Aboriginal Studies (University of South Australia 2019c). It can also be chosen as an elective for degrees such as

the Bachelor of Arts in Aboriginal Cultures and Australian Society. It also recognized within the UofA major in Linguistics.

The summer school course is designed to promote an understanding of language and culture, and language interactions (Gale, Bleby, Kulyuru & Osborne 2017: 1). Units focus on elementary vocabulary, basic grammar, oral practice and written exercises. There are also units that include historical and cross-cultural information (Gale, Bleby, Kulyuru & Osborne 2017: 14).

The course benefits those who work in the community with Pitjantjatjara people, so it can be difficult for those who have never been exposed to this language or culture. As AS1 (Personal communication, 26 July 2019), one student of the 2019 summer school said that classes focused on general conversation, like: *kupatikun mukuringanyi?* (Would you like a cup of tea?), and said that he found it difficult to learn and remember the amount of dialogue expected of him. He also said that if there is no real need to continue using the language after the course, the words, phrases, etc. would soon be forgotten.

7.3.3 Yolŋu language and Arrernte language

The Yolŋu program was established at CDU in 1994, and is based on the bilingual work of Michael Christie and colleagues when they worked at Milingimbi and Yirrkala in the NT during the 1970s through to the 1980s (Christie 2017: 138). The program has grown since then and can now be studied at both diploma and graduate certificate levels. A non-accredited six-week course is also offered, both on campus and online.

The Diploma of Yolŋu Studies and the Graduate Certificate in Yolŋu Studies are the only Aboriginal languages that can be studied at both undergraduate and postgraduate levels in the Australian university sector. The Diploma of Yolŋu Studies is offered both as a full-time course and as part-time study. The full-time course takes one year and the part-time, two years (Charles Darwin University 2019d).

The Graduate Certificate in Yolŋu Studies is only available as a part-time study, and the duration is one year (Charles Darwin University 2019e). Core units of this major include:

Introduction to Yolŋu Languages and Culture 1, Yolŋu Languages and Culture 2, Yolŋu Life and Literature, Yolŋu Matha Conversation, Yolŋu Texts and Conversations 2, and Yolŋu Literature (Charles Darwin University 2019d; 2019e).

At BIITE/CUD, some Yolŋu courses can be chosen as specialist electives for other programs. Those courses are: *Introduction to Yolŋu Languages and Culture, Yolŋu Languages and Culture 2, Yolŋu Life and Literature, Yolŋu Matha Conversation, Yolŋu Texts and Conversations 2*, etc.

The success of Yolŋu language and culture programs at BIITE/CDU is no coincidence as the Yolŋu language is one of the strongest languages in the NT spoken widely throughout northeast Arnhem Land and by many Yolŋu in Darwin. There are plans to promote the course even further afield.

CDU worked with linguists to design the Yolŋu program. AT5 (personal communication, 6 February 2019) mentions, in the past, the postgraduate diploma in Yolŋu Studies was very successful. When BIITE joined up with CDU a different model, similar to the one used with the Arrernte language in Central Australia, was adopted using the Yolŋu courses as components of a degree course only. This means that now, if you want to learn either the Yolŋu or the Arrernte languages, you have to enrol in a degree course. While this approach has been successful for the Yolŋu language, it is also the reason (as noted previously) that the Arrernte language courses are failing to find students to commit to studying for this length of time.

Arrernte language courses include *Learning an Indigenous Australian Language, Learning a Central Australian Language 2, Central Australian Languages-Texts and Narrative*. Yolŋu and Arrernte courses can be chosen as specialist electives within the following degrees: Associate Degree of Indigenous Languages and Linguistics (Charles Darwin University 2019f), Graduate Diploma of Indigenous Policy Development (Charles Darwin University 2019g), Bachelor of Indigenous Languages and Linguistics (Charles Darwin University 2019h), Diploma of Indigenous Language Work (Charles Darwin University 2019c), Bachelor of Applied Social Science (Charles Darwin University 2019i), and Bachelor of Arts (Yolŋu courses only) (Charles Darwin University 2019j). In addition, students who study in other fields can also choose those Indigenous language and culture courses as electives.

AT6 (Personal communication, 2 July 2019) describes the problems of the Arrernte language program at BIITE/CDU like this: Although online courses for the language are well-designed, very few are enrolling to study them. AT6 and his team who work at Alice Springs, would like to train Arrernte language teachers. They know that it is difficult to learn a language without face-to-face contact so they think if they can train enough teachers in Central Australia to solve the problem. Teachers can use these online study units to complete Certificate III in Applied Language (Arrernte/Alyawarr) as a TAFE, Vocational Education and Training (VET) course and use this learning to support their students. The course is intensive and teaches linguistics, while also trying to train people to speak the language. However, in 2019, they only had one online student from NSW.

In addition to the Arrernte and Yolŋu language courses, linguistic, cultural and sociological courses are also offered at BIITE/CDU. If students want to work in language centres, they study: *Language Centre Management*. Students who want to work on their own languages, do that study through a unit called: *Language Project*. Other Indigenous linguistic courses such as *Linguistics for Indigenous Language*; *Language Maintenance and Identity*; *Semantics*; *Language in Society*; *Linguistics Applications in Indigenous Language Analysis*; etc. emphasise linguistic studies e.g. structure, grammar and syntax etc. and are most beneficial for people who already speak an Indigenous language and want to focus on those linguistic aspects.

Indigenous students studying mixed mode at BIITE must attend intensive workshops for each subject during the semester, and also do online learning throughout the semester. For the Linguistic courses, there are four weeks of workshops, one week per subject. For the education courses, each subject is allotted two weeks. These face-to-face workshops are supplemented by online studies (AT7 & AT8, personal communication, 4 February 2019).

7.4 Methodology and material policy and practice for Indigenous language education in SA and NT universities

Very few Aboriginal people are employed by universities as Aboriginal language lecturers because very few Aboriginal people have the required qualifications. However, the system of classroom teaching that has been adopted of a linguist and one or more Aboriginal native

language speakers teaching together, goes some way to giving Aboriginal people the respect they deserve for their native language ability and also maximises the effectiveness of the teaching.

7.4.1 Kurna language

According to my own observation of the 2017 summer school and conversations with AT3 (Personal communication, 20 July 2017), the course is linguistically based with some language use contents. As the only expert in the Kurna language AT3 has an eclectic method of teaching, and the course includes Linguistic contents such as: Language loss, Reclaiming language, Philology and comparative linguistics, Language and environment, Early contact history, Kurna place names, Language revival, Indigenous language in schools, Language planning; and language units involving vocabulary, the spelling system used, the creation of new texts, grammar structure, translation, etc.

AT3 and other people design and prepare most teaching materials, including: the Kurna learners' guide; alphabet books, documentary materials and Kurna language songs and games translated from western culture. The main textbook used for the Kurna summer school is *Warraparna Kurna!: reclaiming an Australian language* (Amery 2016). This nine-day course is both informative and intensive, and the main teaching method is lecturing, and AT3 is the only lecturer. The course always includes a one-day excursion to Piltawodli (meaning 'brushtail possum home'), the first boarding school for Aboriginal children in Adelaide. Long ago, it was designated a place to 'civilise' Kurna people by the early South Australian colonial administration. Students also visit Warriparinga (meaning 'windy place by the river'), a Kurna ceremonial meeting place and the site of early European settlement. The visits give students an insight into the history and culture of the Kurna people.

These days, most people know that the immersion method is the best way to learn a language, and although the Kurna language is a revival language, school children are encouraged to use it in place of English as much as possible. They are encouraged to use phrases like: pass the salt; I need to go to the toilet; empty the rubbish bin etc. in Kurna, as a way of making those concepts an integral part of their language usage and both teacher and students at Kurna Plain School are happy to do this.

7.4.2 Pitjantjatjara language

According to Gale, Bleby, Kulyuru and Osborne (2017: 5-9), pedagogical practices can be summarised as:

- 1) ‘Listen! Watch!, and then Try!’ like all Australian Aboriginal languages, Pitjantjatjara was an oral language with no traditional written script though these days it is written in Roman script, and it is this traditional method that ‘Listen! Watch! and then Try’ emulates as much as possible through.
- 2) Sharing funny stories: Anangu tutors prepare two narratives to perform in the Pitjantjatjara language for their students. One is about family and the other about a ‘funny’ incident. They then role-play the stories using appropriate facial expressions and actions.
- 3) Children’s songs, and ceremonies: Anangu tutors select songs some of which have been translated from English. The Pitjantjatjara land rights song-Kulilaya, specially written to tell that story. It is well known that songs help students memorise words and sentences more easily.

According to AS1 (Personal communication, 26 July 2019)’s experience of the 2019 Pitjantjatjara summer school at UniSA, a senior lecturer, an assistant lecturer, a facilitator, four teaching assistants, and six native speaking language tutors were in charge of the program.

Most of the teaching was done lecture style, but students were also divided into small groups for activities. Each group had an assigned tutor or teaching assistant, and tutors engaged with students and answered questions. Group activities included language practice and training drills. Lectures were in English but simple instructions, themselves part of the learning process, were given in Pitjantjatjara.

Study resources given to students for the program included verb wheels and two textbooks—a grammar guide and a dictionary. Worksheets and a USB Flash drive with audio-files were also provided. AS1 thinks that these teaching materials were useful and practical. He said it was great to be able to practise the Pitjantjatjara language with native speakers. AS1

(Personal communication, 26 July 2019) says, ‘Until you are utilising what you have learned practically, you are only using a quarter of your learning potential. I still remember some phrases and songs I learnt on that course a year later ... but things I only read at the time are already forgotten.’

7.4.3 Arrernte language

The Arrernte language program at BIITE/CDU uses the online teaching platform ‘Learnline’. ‘Learnline’ provides a virtual classroom service, where students and teachers talk and interact (AT5, personal communication, 6 February 2019). Students access this class along with a linguist and a native Arrernte language speaker once a week.

However, Arrernte linguist AT6 (Personal communication, 2 July 2019) does not think this online method is adequate for language learning, and he would like students to have access to face-to-face classes.

7.4.4 Yolŋu Matha language

Yolŋu Matha language teachers at BIITE /CDU have tried to create an immersion environment for beginner Indigenous language students. Hayashi (2017: 12) says, teachers copy the way young Yolŋu children learn their mother tongue, to teach adults.

The important concept of the ‘moiety system’ is also taught in Yolŋu Matha classes. Moiety means ‘half’ in Latin and in the Yolŋu ‘moiety system’, everything, including people, flora, fauna, rocks etc. is divided into halves that belong to either the Yirritja or Dhuwa moieties. People who belong to the same moiety are considered close relatives, and not allowed to marry. Teachers incorporate formal linguistic components to do with this system e.g. kin terms, suffixes associated with kin names, pronouns, demonstratives and interrogatives into their teaching.

Although mainstream Languages such as English, Japanese, Spanish etc. have well established educational pathways, they are not suitable for fragile, marginalised languages such as Yolŋu Matha. Because of this, AT11 and AT12 (Personal communication, 5 February 2019)

are trying to find a way of teaching that is better suited to this language, especially at tertiary level. As AT11 says, ‘Western linguistic knowledge is good. But we also have to look for the alternatives and not just follow one path.’

7.5 Resourcing policy and practice for Indigenous language education in SA and NT universities

Funding always plays a crucial factor in determining whether policy can be implemented continuously and consistently.

The Kaurna language course initially got off the ground with a \$7,000 grant from the Department of Education. AT3 (Personal communication, 20 July 2017) says, ‘It was not a lot, but a good start.’ Now that this course is offered regularly as other subjects of UofA, there is no extra funding to support it.

In 1983, the Commonwealth Government allocated \$90,000 to develop Pitjantjatjara language courses and materials and employ Brian Kirke as a researcher. Recorded Language lessons, Pitjantjatjara 1 to Pitjantjatjara 5 were developed at this time, and they are still used by students today (Gale, Bleby, Kulyuru & Osborne 2017: 2).

Unlike the Kaurna and Pitjantjatjara programs, no Government funding was made available, when the Arrernte and Yolŋu language courses were initially designed. Neither course gets special financial support to develop programs. BIITE only gets funding if there is enrolment in units that are part of a program (or degree) (AT5, personal communication, 6 February 2019). It does receive government funding for travel, food and accommodation for the workshops attended by Indigenous students studying through mixed mode (AT7 & AT8, 4 February 2019, personal communication). However, BIITE suffers from a shortage of resources, and this has hindered development and in some areas has even caused it to regress. BIITE even pays the rent for the building it uses on the Casuarina campus of CDU in Darwin (AT7 & AT8, 4 February 2019, personal communication).

7.6 Evaluation and professional accreditation of Indigenous language education in SA and NT universities

This section focuses to discuss the student assessment, teacher evaluation, and graduate professional accreditation.

7.6.1 Kurna language

The ‘Reclaiming Languages: A Kurna Case Study’ can be studied for credit for both Linguistics and Indigenous Studies at UofA. It can also be taken as a non-accredited course. Students need to complete two formative and two summative tasks, including: An Analysis of Kurna Wordlists; A take Home Exam (consisting of a series of short discussion questions and practical tasks relating to various aspects of the course); A Grammatical analysis, and a 1,500-word Essay written in English (AT3, personal communication, 20 July 2017).

7.6.2 Pitjantjatjara language

In the past, Pitjantjatjara I, II, III could be studied, but now there is only one intensive summer school held annually at the UniSA (AT4 & AT2, personal Communication, 16 December 2018). Gale, Bleby, Kulyuru and Osborne (2017: 9-10) write: for this summer school, students do an assessment of three tasks with the overall focus on oral language. The first assessment is a dialogue performance. Students learn a dialogue between Person A and Person B, and are not allowed prompts of any sort while performing this task which is marked by Anangu tutors and course coordinators on word accuracy, pronunciation, stress and intonation, and also gestures and use of props.

For Assessment Two, students compose and perform a text in Pitjantjatjara. For this task, students choose whether to work individually or in groups. They show their creativity by composing and performing songs, and writing humorous skits, plays and situational dialogues. Assessment Three is a written portfolio of work where they evaluate and reflect on their Pitjantjatjara language learning experience.

The Pitjantjatjara language summer school gives learners a taste of that language and hopes that they will continue to learn. The course gives students an insight into the concepts and thinking of Anangu people and is designed to equip students with a deeper understanding for their work with Aboriginal people in the APY lands.

After completing the course, AS1 (Personal communication, 26 July 2019) says he can introduce himself in Pitjantjatjara, is able to read some words and has more confidence about how to communicate with Anangu people. Of course, he knows that he needs much more in-depth experience with the language before he would dare to identify himself as a Pitjantjatjara speaker and the way to do this is to work in an area where the language is spoken. In fact, he found that participants of the course who were already working on the APY lands made the biggest improvements in their language usage, naturally, in their daily lives and work.

7.6.3 Yolŋu and Arrernte languages

From 1977 to 2012, BIITE was an independent institution awarding the full spectrum of higher degrees but nowadays, in the NT, all undergraduate degrees fall under CDU's purview, while BIITE retains Master and PhD awards plus VET course certificate awards (AT7 & AT8, personal communication, 4 February 2019). However, some undergraduate degrees are undertaken jointly by both institutions. This is true for the Bachelor of Indigenous Language and Linguistics and the Bachelor of Education. Although the study is done jointly, graduating students are awarded a degree from CDU.

It seems that Indigenous students prefer to study at BIITE because they feel they are better catered for there, than at CDU. Postgraduate education at BIITE is still government funded and as stated above, students are awarded their degrees from BIITE (AT10, personal communication, 5 February 2019).

Yolŋu language courses can be chosen as Specialist Electives or Electives for many degrees at BIITE/CDU. Diploma of Yolŋu Studies students must complete two common units and six core units. The core units include *Introduction to Yolŋu Language and Culture 1&2*; *Ethics and Protocols in Indigenous Contexts*; *Yolŋu Life and Literature*, and *Yolŋu Matha Conversation 1&2*.

The Graduate Certificate in Yolŋu Studies consists of two core units *Yolŋu Language and Culture 1&2*, and two Specialist Electives which can be selected from: *Yolŋu Literature*; *Indigenous Language Project*; *Yolŋu Conversation 1&2*. Each unit is assessed through several

tasks. For example, the *Introduction to Yolŋu Language and Culture 1* (Charles Darwin University 2019k) ‘is designed to give an introduction to the lives and language of the Yolŋu people in Northeast Arnhem Land. The course concentrates on the Dhuwala variety of Yolŋu Matha and focuses on the everyday language used in communities. It provides a basic grounding in the sounds of the languages; the grammar and basic vocabulary. This learning then provides the basis for learning other Yolŋu languages/dialects. As mentioned previously, the course also teaches the moiety system etc. There are four assessment tasks: 1) An introductory translation of Gupapuyngu text based on Yolŋu kinship (100-150 words) plus Q&A; 2) Translation of a Gupapuyngu text at or above level 30 (about 150 words); 3) Translation of a Gupapuyngu text at or above level 40 (about 150 words); 4) Translation of English text into Gupapuyngu demonstrating key learning points (about 150 words).

Arrernte language courses are also offered within other degrees as Electives. Courses include *Learning a Central Australian Language 1&2* and *Central Australian Languages-Texts and Narratives*. Assessment for *Learning a Central Australian Language* involves: An oral exchange with a native speaker; Written translations from the target language into English and from English into the target language; An oral comprehension test; Transcription; Translation and text analysis (Charles Darwin University 2019k). For *Central Australian Languages-Texts and Narratives* students must complete four assessment tasks: Transcription and textual Analysis; An oral comprehension test of complex forms of the target language; An oral exchange with the native speaking teacher; and A reconstruction of conversation in text (Charles Darwin University 2019k).

7.7 Further study and career pathways for graduates of Indigenous language education in SA and NT universities

Establishing real and lasting career pathways for Indigenous language studies at tertiary level in Australia is critical and careful attention is needed to set up sustainable programs.

For students who complete ‘Reclaiming Languages: A Kaurna Case Study’ at UofA and wish to further this study, AT3 (Personal communication, 20 July 2017) recommends studying Certificate III in Learning an Endangered Aboriginal Language (Kaurna) with Kaurna people at Tauondi. He recommends Certificate IV in Teaching an Endangered Aboriginal

Language (Kurna) (The details are discussed in Chapter 8) for people who have completed Certificate III and hope to teach Kurna.

As previously mentioned, Pitjantjatjara language education was strong in the past, with government funds allocated for the training of teachers. AS1 (Personal communication, 30 March 2016), a Pitjantjatjara language teacher at School of Languages shared his experience as a Pitjantjatjara language teacher. He said he knows of three Indigenous people who trained as teachers through the Anangu Tertiary Education Program (AnTEP) program at the UniSA in the 1980s, but none of them teach anymore. All of these teachers encountered unexpected difficulties in their careers.

AS1 says that ‘white fella schooling’, i.e. the mainstream education system imposed on Aboriginal people, is very different from the traditional education of the people of the APY lands. Not only are methods of learning different but when native teachers are in conventional classrooms, a whole raft of interconnected relationships (kinship) come into play, meaning that Aboriginal people cannot interact with all students in the same way. This puts all kinds of pressures—social and personal on Indigenous teachers trained in the ‘white fella way’.

For people who want to further their Pitjantjatjara studies after the Summer School, both the School of Languages (The School of Languages 2019) and Tauondi Aboriginal College (Tauondi Aboriginal College 2019b) run Pitjantjatjara courses.

AT9 (personal communication, 4 February 2019) says that, BIITE students who finish a diploma or associate degree, usually continue on to get a Bachelor degree with a few continuing on to Honours and Masters level. Some who may have had experience with a particular language take the Diploma in Linguistics, so they can better understand the mechanics of the language while others want more specific language outcomes, and these are the students who often do further study. AT9 also says, ‘Staff at BIITE are very happy to see Diploma students continue their studies by enrolling into associate degree programs, although not many do’. Some of these graduates hope to work at language centres and apply for grants for language projects. For Indigenous students, developing their own language, culture and identity is extremely important, but it is also important that they can live and work in their own communities rather than re-locating to other places (AT10, personal communication, 5 February 2019).

Indigenous people with Bachelor degrees in teaching are often in high demand and if their study has included units of Indigenous language and they are native speakers of an Indigenous language, so much the better. These people can easily find work as teachers, researchers, government employees etc.

7.8 Indigenous language teacher training in Australia

Aboriginal language learners who want to become certified teachers, benefit from the collaboration between Linguists and Aboriginal language teachers who, on the 3rd and 4th of November 2016, gathered in Adelaide for an historically significant event called, the ‘National Aboriginal and Torres Strait Islander Language Teaching and Employment Forum’ with the aim of finding the best way to train Aboriginal language teachers. One hundred teaching institutions, territory education authorities, language centres, and community language teachers worked together on a coordinated approach for the training and employment of Indigenous teachers (First Languages Australia 2018). Five main actions were agreed upon:

- **Action one: Language teacher training**

Each state and territory education department should encourage registered Indigenous language teachers to undertake the Master of Indigenous Languages Education, with departments to support this study through teacher release assistance, study grants, and HECS assistance.

Indigenous community members with no teaching degree, but who wish to teach their languages in schools, encouraged to undertake appropriate training to get provisional teaching registration. The Western Australia Aboriginal Language Traineeship, and the Certificate IV in Teaching an Endangered Aboriginal Language along with supervised classroom mentoring should be part of this.

There are only two programs independently training Aboriginal and Torres Strait Islander language teachers. One is the Western Australian Aboriginal Language Traineeship (WAALT) offered by the Western Australian Department of Education, and the other, the Master of Indigenous Language Education (MILE) at USYD.

WAALT is a good model for Indigenous language teacher training programs for other states and territories to follow. It is a three-year professional training program, which includes a two-year supervised traineeship in schools; a twenty-day block intensive theory training, divided into four sessions; and a third probationary teaching year. Aboriginal people who are competent users of Aboriginal languages and want to teach their languages in schools are eligible to apply (Department of Education WA 2017). The cost of the training is covered by the Education Department and graduates who successfully complete the program may apply for Limited Registration to Teach (LRT).

Certificate IV in Teaching an Endangered Aboriginal Language is another way Indigenous people can gain Indigenous language teaching skill, but graduates are not eligible to apply for teacher registration. And this is not yet recognized by the SA Department of Education.

The New South Wales Department of Education partnered with USYD to offer free certificate and diploma generic language teaching courses (Certificate in Language Teaching, Diploma in Language Teaching, and Certificate in Leadership and Management) to support teachers at Department of Education in developing their languages teaching skills. In an extension of this partnership program, the New South Wales government invested \$7.6 million AUD to establish the Sydney Institute for Community Language Education at University of Sydney (SICLE) in 2017. This is the brief of the newly established SICLE:

- ♦ *Conduct research to inform policy for evidence-based approaches to teaching languages.*
- ♦ *Provide professional learning pathways for teachers in NSW community language schools.*
- ♦ *Develop curriculum materials, resources and assessment to support students learning in more than 50 languages taught in community languages schools.*
- ♦ *Support schools in IT systems and training to streamline organisation.*

(The University of Sydney 2019c)

The Master of Indigenous Languages Education at the University of Sydney is the only degree-based teacher qualification for Aboriginal language education in Australia.

Access: Australian Aboriginal and Torres Strait Islanders who have a Bachelor degree of Education or similar teaching qualification, plus a minimum of one year teaching experience are eligible to apply for this program (The University of Sydney 2019b). Candidates do not need to be fluent in an Indigenous Australian language (First Languages Australia 2018).

Personnel: There are only two full-time teaching staff for this degree. Both of them are non-Indigenous people; one has been working in Aboriginal language education for over thirty years.

Curriculum: Units required to complete this Master degree: *Language Curriculum development; Learning an Indigenous Language; Research Methods in Language Education; Research Project in Languages Education; Sentences and Text in Indigenous Languages; Sounds and Writing in Indigenous Languages; Technology and Language Learning; Theories and Methods in Language Learning; Words and Meanings in Indigenous Languages* (The University of Sydney 2019b). Among these courses some are specific to Indigenous languages, and three are more generalised linguistic courses for Australian Indigenous languages.

The unit, *Learning an Indigenous Language* can be studied internally and externally: ‘...the external studies must be equivalent to 36 hours of face-to-face teaching and satisfy MILE staff regarding standards and thoroughness. Students who are already fluent or unable to access an external unit in a language of their choosing should undertake: *KCIL5621 Research Project in Indigenous Languages* as a means to enhance language skills...’

Unfortunately, this unit was not available in 2019 (The University of Sydney 2019a). Students studying this degree are encouraged to apply generic language and education skills to the Indigenous languages they speak to develop their own language teaching skills. Lecturers adapt curriculum to suit the different backgrounds and needs of students.

Teaching Methodology and Materials: Generic courses have sufficient materials. Specific languages need more individually appropriate materials.

Evaluation and professional accreditation: This degree is acknowledged by government to be appropriate training to qualify Indigenous students as teachers of Indigenous languages. Unlike other teaching degrees, graduates of the Master of Indigenous Education who want to be employed in schools still need to complete a standard teaching qualification in their state or territory (The University of Sydney 2019b).

Career pathways and further study: According to statistics in previous years, students of this degree all had teaching backgrounds. After graduation, approximately 70 percent returned to these positions. 20 percent were promoted to leadership positions, and around 10 percent left teaching altogether (First Languages Australia 2018). Also, an Appropriate Aboriginal and Torres Strait Islander language teacher training undergraduate degree is urgently needed.

- **Action two: Learning the language required to teach**

This action emphasized the need to develop the skills of Indigenous language teachers, urging education departments in each state and territory to support the learning needs of indigenous language teachers and potential teachers; to promote Community Language School programs in Indigenous residential areas and to promote relevant community language learning courses offered by universities, TAFE, language centres and communities (First Languages Australia 2018).

- **Action three: Teacher registration**

This action was for provisional registration for Indigenous teachers with the training, qualifications and school support identified by the department as sufficient. In the hope that a national model for provisional registration for Indigenous language teachers could be adopted (Western Australia's Certificate IV in Teaching an Endangered Aboriginal Language plus supervised classroom teaching to be used as a model for this). Also, to collaborate in the development and national accreditation of an initial Indigenous language teacher education program (with reference to the model of the University of Victoria in Canada. The Canadian model takes students from a Certificate in Aboriginal Language Revitalization through to a Bachelor of Education in Indigenous Language Revitalization, which leads to professional teaching certification in the province of British Columbia);

And also to establish fair wages and conditions for community language teachers (First Languages Australia 2018).

- **Action four: Community protocols**

This action was to request education departments to develop strategy to support schools in managing community protocols; to develop and promote tools to support successful collaboration between schools and local language communities (First Languages Australia 2018).

- **Action five: Working with the education system**

Education departments should encourage schools to collaborate across language regions to share costs for the different programs, and to work closely with their regional language centres in the consistent development of language curriculum and resources (First Languages Australia 2018).

7.9 Conclusion

This chapter has examined the current Indigenous language-in-education policy and practice in selected universities in SA and NT. The setting up of courses is more flexible than the equivalent in China. Unlike in China, courses are open to anyone who wants to study.

There are several forces at play when considering Indigenous language education policy and practice. Assimilation, treating Indigenous people as though they must conform to mainstream education has long been one of these and the current trend towards Neoliberalism in education (with increased assessments and penalties and rewards for schools that ‘fail’ or ‘succeed’) undermines the real education, not only of Indigenous people, but of all students. However, some gains have been made and these days there is much more awareness and recognition of the rights of Indigenous peoples and for the preservation of their languages and cultural traditions. AT10 (Personal communication, 5 February 2019) says that a number of ex-BIITE staff and students, who now work in the Department of Education, are pushing the boundaries, to achieve more rights for Aboriginal languages; language education and language teachers. They are designing new courses and encouraging people to enrol.

AE1 (Personal communication, 17 July 2017), professor of Language and Literacy at the Melbourne Graduate School of Education and the author of, *The Australian National Policy on Languages* takes a different view, he thinks that current Indigenous language policy is much worse now than in 1987. He says, in terms of Indigenous language education, the NT used to be a remarkable place but it has gone downhill. For example, in 2008, a policy called, ‘The first four hours of English’ where children were forced to speak English for the first four hours of school (in a five-hour school day, where one of those hours is a lunch break), was an extremely hostile approach to Indigenous languages. Obviously, this was an aggressive attempt to force English on children with no regard at all for their first languages. This policy shows that many people are very cynical and close-minded about Indigenous languages in the NT Department of Education. As a result, it is not easy to get funding for language programs. Unfortunately, there have always been pragmatic, hostile bureaucrats trying to economically ‘rationalise’ decision making in the NT Education Department, and this seems to be getting worse.

Chapter 8

Indigenous Language-in-education policy and practice in selected TAFEs in South Australia and the Northern Territory

8.0 Introduction

Apart from the universities, Aboriginal language and cultural programs are also offered at TAFE (Technical and Further Education) colleges. These include The Ripponlea Institute (Ripponlea) in Victoria (which also has campuses in other states); Tauondi Aboriginal College (Tauondi) at TAFE SA in SA; TAFE NSW; and The Muurrbay Aboriginal Language and Culture Co-operative (MALCC) in NSW. This chapter focuses on the courses offered at Ripponlea in NT and Tauondi in SA.

8.1 TAFE Access policy and practice for Indigenous language education in SA and NT

In SA, there is no prerequisite for taking the 10190 NAT Certificate III in Learning an Endangered Aboriginal Language, and successful completion of this Certificate is the prerequisite for taking the 10191 NAT Certificate IV in Teaching and Endangered Aboriginal Language.

Since 2011, there have been a number of graduates from TAFE Aboriginal language programs. For the Certificate III, there were four from the Wirangu course; eleven from the Ngarrindjeri course; nine from the Kurna course; and eleven from the Pitjantjatjara course. For Certificate IV, there were two graduates from the Ngarrindjeri course; two from the Kurna; one from the Adnyamathanha and Narungga courses respectively; and six from the Pitjantjatjara course (Gale 2017: 1). Since the programs were moved to Tauondi, only two ongoing programs remain: Certificate III (Ngarrindjeri language and Kurna language). In May 2021, 12 people successfully completed their study of Kurna Certificate III (AT3, personal communication, 12 August 2021).

No one can speak revival languages fluently. As the Ngarrindjeri teacher AT4 (AT4 & AT2, personal Communication, 16 December 2018) mentioned, nobody is a native speaker of Ngarrindjeri. Although she knows quite a bit about the language because she has been learning it since 2000, there is no community of speakers using the language as a living means of communication, which means it is impossible for anyone to become a fluent speaker now. There are people who know 200 to 300 words, but this is long way off being 'fluent' speakers.

Apart from Pitjantjatjara, all the Indigenous languages taught at Tauondi College and TAFE SA are revival languages and students enrolling in these courses, typically, have little or no experience or knowledge of Indigenous languages. Some have grown up still hearing and speaking 'snippets' of their heritage languages and some are from the 'stolen generation', taken away from their real families as little children and raised as English speakers, but everyone, no matter what their background, is really keen to reconnect with languages that are part of their cultural identity. This is one of the most important reasons for running these language programs.

The Pitjantjatjara language, the only living Aboriginal language in South Australia, has Certificate III and IV graduates who are fluent native speakers of their language because they come from communities where the language is still spoken. These students often become language tutors for the Pitjantjatjara Summer School at the University of South Australia (Gale 2017: 6).

Although Tauondi only enrolls Aboriginal people in its courses, people of all backgrounds are welcome to join in. Officially, of course Indigenous people want to study their own lost languages, so the majority of students are from their own ethnic groups, and those people whose heritage languages are not offered, are welcome to study in these language groups, too. For example, there were Bunganditj and Yandruwandha people taking the Ngarrindjeri class (Gale 2017: 7). In 2020, Indigenous people, including Ngadjuri, Bunganditj and others took the Kaurna course (AT3, personal communication, 12 August 2021).

Tauondi offers continuous enrolment, so even if students miss few days they can still join in (AT4 & AT2, personal Communication, 16 December 2018). However, this policy can cause problems for teachers because it is difficult to accommodate both new students and students who have already mastered part of the course in the same class. This is a policy

particularly for Indigenous people, very different from the usual model of starting at the beginning and finishing at the end.

Certificate III and IV at Tauondi are only offered on a part-time basis, usually for working people. Many students are Aboriginal Community Education Officers (ACEOs) who work as assistants for Aboriginal children in schools. Others work for Child and Adolescent Mental Health Service (CAMHS) and some are full-time university students. Retired people also take these courses.

In the mid-1990s, MALCC became an RTO with a mission to provide free of charge Indigenous language courses to the community (First Languages Australia 2018: 50). Certificate II, III, IV in Gumbaynggirr Language and Culture Maintenance, and Certificate III in Learning an Endangered Aboriginal Language (Gathang) were offered. However, at this point in time, the only courses still running are: Certificate III in Gumbaynggirr Language and Culture Maintenance and the Certificate III in Learning an Endangered Aboriginal Language (Gathang) (Muurrbay Aboriginal Language and Culture Co-operative 2019a). MALCC offers Aboriginal language classes for free, which causes some financial and administrative difficulties. It is difficult to continue to finance and administer courses that are free of charge for students, particularly when there is no consistency in enrolments.

In the NT, the Arrernte language has university level courses available, but these have poor enrolments. However, Certificate II and III in Applied Language in Arrernte are offered through the high school system. The certificates involve several languages including the Arrernte and the Alyawarr (a dialect of Arrernte) languages. These two certificates are available to students from Years Nine through to Twelve. Certificate II in Applied Language requires students to have previous learning experience of at least one year, and the successful completion of Certificate II is a prerequisite for undertaking the Certificate III (Ripponlea Institute. 2019).

AT6 (Personal communication, 2 July 2019), says he administers two different types of Arrernte language classes: town classes in the Alice Springs Language Centre and bush classes in more remote communities. While a few town students are fluent in different dialects of the language, most students are beginners in learning the Central Arrernte dialect. Students who want to study Arrernte in town high schools, must have started their language learning in

primary school in grades six, seven or in grade eight at high school. In Year 9, these students are then invited to do the Certificate II in Applied Language in Arrernte. In Bush schools, while literacy skills are weaker, children usually have a strong grasp of their own native language. This would be the ideal time for teachers to strengthen these skills through the introduction of reading texts in the native language and by encouraging students to write about their own experiences in their own native language.

As previously mentioned, many of AT6's Arrernte language students in Alice Springs are non-Indigenous. This seems like a wasted opportunity because Indigenous language programs should be focused on assisting Indigenous people in maintaining and expanding the usage of their own languages. While AT6 agrees with this, he points out that focusing on Indigenous people only is challenging, because not enough Arrernte people take, or even agree with his Arrernte language program.

At this point in time, many Aboriginal people have lost any fundamental connection to their original languages. For many, hearing some words of these languages from the older people when they were children is only a vague memory. Many people know they have lost so much, and it can be very upsetting having to re-learn their own native language, in 'whitefella classes', from the descendants of the people who originally devalued those same languages.

8.2 TAFE Personnel policy and practice for Indigenous language education in SA and NT

Certificate III in Learning an Endangered Aboriginal Language was taught at Tauondi by Jack Buckskin, a Kurna man involved in Kurna language reclamation activities since 2006.

AT4, who has been teaching the Ngarrindjeri language for more than ten years, shared some of her learning experience with me (AT4 & AT2, personal communication, 16 December 2018): Her interest in the language was inspired by her sister-in-law, Eileen (now deceased), a Ngarrindjeri leader, who was passionate about preserving the language and fighting for the rights of her people.

Although Buckskin and AT4 are no longer teaching these courses, other young people have joined the Kurna and Ngarrindjeri language teaching teams in the past two years.

In 1984-1985, linguistic courses for Aboriginal people were only available at BIITE in the NT. This was where AT4 studied and she and other Ngarrindjeri people had their first intensive language lessons, learning the basics of their language. Their studies included creating short stories with the help of linguists. Those stories became the basis for the revival of the Ngarrindjeri language. AT4 then stayed on in Darwin for a couple of years, before returning to SA.

In early 2000, working for health services in Victor Harbor, AT4 met AT2, and they began to collaborate on the Aboriginal language revival courses that they still run today. Of their work in Aboriginal language education, AT2 (AT4 & AT2, personal communication, 16 December 2018) says: 1) As a teacher, it is better to be able to speak at least some of an Aboriginal language. 2) If you show respect for Aboriginal people, they will respect you. 3) Aboriginal children can be more successful students if they learn in their own language first and then transfer those skills into English. 4) From a political point of view, the descendants of the colonisers of Indigenous people; those that stripped them of their native languages and imposed the English language on them, should take responsibility for these historical injustices and make real reparations to people who have had so much taken away from them. 5) For social reasons, people are happier when they are able to speak in their own native language. 6) Aboriginal language and culture is not only a precious intangible cultural heritage for Australia but for the whole world. 7) Learning about Indigenous language and culture may help people of other cultures see the world in a whole new way.

In Australia, teachers who have completed the nationally accredited Certificate IV in Training and Assessment (TAE) are qualified to train and assess TAFE students (Gale 2017: 6). Aboriginal language trainers without this qualification must hire certified non-Aboriginal speaking linguists to assist with the teaching.

In line with this teaching convention for Indigenous language classes, the Ngarrindjeri class at Tauondi, has a non-Aboriginal Linguist (AT2) teaching with a Ngarrindjeri teacher (AT4).

AT4, as an experienced Ngarrindjeri language teacher, cannot assess or train students alone because she does not have this qualification. AT2, the course designer of Certificate III

in Learning Aboriginal language and Certificate IV in Teaching Aboriginal language in SA, does have the nationally accredited Certificate IV in Training and Assessment, so she helps in the teaching and assessment of students. However, these two have still had to employ a certified TAFE lecturer for the formal assessment of students (Gale 2017: 6; AT4 & AT2, personal communication, 16 December 2018). AT2 is employed by Tauondi, however, AT4 is not officially employed by Tauondi because she does not have the certificate in training and assessment. She is paid by funding from Canberra. If she can get the certificate of training and assessment, she will be eligible to be employed by TAFE but getting this certificate is costly, so she is looking for financial support to complete this certificate.

These are the intricacies, complications; the twists and turns of bureaucratic policy that must be negotiated by the dedicated people trying to run these courses. And many Aboriginal language specialists find it difficult to do this because they are not registered teachers and so not recognized by the education department. Therefore, they cannot be officially employed by any educational institution. This is the situation in SA.

In the NT, there is still a severe lack of certified teachers, but in general, conditions are better for Aboriginal language teaching staff, as they can be employed by educational institutions and there is some recognition of their language skill.

AT6 (Personal communication, 2 July 2019) is one of the only non-Indigenous people certified as an Alyawarr (an Arrernte dialect) interpreter (See details of AT6's Aboriginal learning experience in Chapter 6.4), and he has been teaching the Arrernte language in schools and TAFE for many years. When his previous teaching partner an Arrernte speaker with a Certificate IV in Training and Assessment, passed away in October 2018, the teaching team was desperate because they had no backup teacher for the following term. They advertised for this position, but found it difficult to find anyone with the required skills and qualifications. Eventually, they found Jannette McCormack, a native speaking Arrernte woman with a Bachelor degree in education. She was a fully qualified teacher who had taught in mainstream schools for many years (although she had not previously taught Aboriginal languages). She was excited to have the opportunity to teach her native language and is definitely an asset to the team at the language centre in Alice Springs, with her background teaching experience in many areas and her cross-cultural awareness.

Both AT6 and McCormack are paid by the Northern Territory Education Department as full-time staff. They are also paid hourly rates for evening classes and work for BIITE and CDU if enough students enrol in Arrernte courses.

Now there are four people in the Arrernte language teaching team: 1. a language teacher (Arrernte native speaker); 2. a linguist (Arrernte language user, Caucasian); 3. a principal who manages the team, and is responsible for curriculum and course design (a modest Arrernte language user, Caucasian), and 4. a trainee (competent young Arrernte language user). This team is all that is available for the teaching of the Arrernte language and they have their hands full. AT6 and his team would like to get more Arrernte teachers involved, but so far, their efforts to find suitable teachers have failed.

In addition to the lack of teachers, teacher training itself is another critical issue that needs to be addressed. Certificate II and III do not involve enough training for Aboriginal language teachers, so AT6 and his team are trying to develop suitable training to address this. As demand for Arrernte language classes is outstripping the supply of teaching resources, AT6 and his team are working on having students who have completed Certificate III in applied language, work with them in class to build their teaching skills in a practical manner.

As noted, TAFE sector Aboriginal language teachers (language specialists) in both states usually do not meet the requirements for fulltime employment, i.e., the required certificates and degrees. Because of this, they are paid hourly rates without sickness and other paid leave and benefits. This means many need to find other work and or financial support, to make ends meet.

8.3 TAFE Curriculum policy and practice for Indigenous language education in SA and NT

TAFE courses are very much ‘competency-based’. Therefore, curriculum design should be based around being able to give practical demonstrations of the learning (Gale 2017).

The curriculum for the Certificate III in Learning an Endangered Aboriginal Language SA, is similar to a beginner program for a foreign language. From the introduction and background of the target language, learning moves on to vocabulary, grammar, listening and

spelling. Translation and original writing are also included and electronic resources are also used.

TAFE SA originally offered the Certificate III in Learning an Endangered Aboriginal Language, involving the Wirangu, Ngarrindjeri, Kurna, Adnyamathanha, Narungga and Pitjantjatjara languages, and Certificate IV in Teaching an Endangered Aboriginal Language (including Ngarrindjeri, Kurna, Adnyamathanha, Narungga, and Pitjantjatjara languages) but these programs are no longer offered because of funding and administration difficulties, and low enrolments.

All remaining TAFE Indigenous programs in SA were transferred to Tauondi and there are only two ongoing programs: Certificate III in Learning an Endangered Aboriginal Language (Ngarrindjeri) and the same Certificate for the Kurna language (TAFE retains responsibility for these programs) (AT4 & AT2, personal communication, 16 December 2018).

Certificate III is designed for people working in Indigenous communities. It is designed to give them more understanding of the people they are working with. Certificate IV is designed for people who want to continue studying the target language with the goal of becoming a teacher of that language. However, because they cannot register as teachers the certificate does not help them advance much.

The course outline, for Certificate III shows, it runs six hours per week, for a total of thirty-eight weeks. In 2018, thirty-four students divided into four groups enrolled in the Ngarrindjeri Certificate III. Teachers taught the same courses in four locations in Southern Australia.

Courses for the Certificate III in Learning an Endangered Aboriginal Language include: *Definition of the Target Language; Sound and Spelling System; Grammatical Features; Composing New Texts; English-Aboriginal Language Translation; the Use of Electronic Resources in the Target Aboriginal Languages; Develop Skills to Contribute to an Electronic Dictionary for Target Aboriginal Language; and Computer Operation*, etc. (Gale 2017: 9). Certificate IV in Teaching an Endangered Aboriginal Language involves approaches to teaching Aboriginal languages; the protocols and ethics of teaching endangered Aboriginal languages; lesson planning and preparation; and assessment and evaluation. Studying

Certificate IV requires 410 notional hours, it also requires students to do a practical placement of 100 hours (Gale 2017: 11). This course is no longer offered. It was last run in 2015.

In Alice Springs, the teaching of the Arrernte language as part of the VET system in schools has been quite successful. The teaching of the language had lapsed for a number of years before AT6's team brought it back as a VET program. These days, Arrernte is taught up to Year 12 and Certificates II and III in Applied Language are offered.

AT6 and his team teach Certificates II and III in Applied Language in both the Arrernte and Alyawarr languages. AT6 (Personal communication, 2 July 2019) says, the Arrernte language is taught at high school in Years nine, through to twelve. Twice a week, the Alyawarr language is taught via Skype to students who live in remote bush communities. These students do special projects with tutors and the program aims to develop literacy, and includes reading and writing in the heritage language.

Based on communication with AT6 and the information on the VET Applied Language description (Ripponlea Institute 2019), Certificate II (with an estimated 280 notional hours) and Certificate III (with an estimated 320 notional hours), take one to two years to complete. VET courses undertaken at high school count towards a student's Senior Certificate of Education, and can be used to calculate a student's ATAR for university study.

Certificate II courses include: conducting basic oral communication for social purposes in the target language; conducting basic workplace oral communication in the target language—social; and basic reading and writing in the target language-workplace. Certificate III involves the following online curriculum: conducting routine oral communication for social purposes in the target language; conducting routine workplace oral communication in the target language; reading and writing routine documents for social purposes in the target language and reading and writing routine workplace documents in the target language.

As noted, VET Applied Language courses are practical, and workplace focused. In the NT, the thinking behind this is that these courses may help provide pathways for the employment of young Indigenous people who still speak their own languages. Many young Indigenous people in the NT leave school around the age of sixteen, so language teachers are

trying to design new projects in their heritage languages, to extend their native language skills into new areas and hopefully, eventually, workplaces.

As part of this program students visit different workplaces where Aboriginal people are employed. These include, law courts and hospitals, the ABC (Australian Broadcasting Corporation) and radio stations; and places where Aboriginal people work as interpreters and translators. This gives students an insight into jobs they may one day be eligible to apply for.

Another practical part of this VET study is to do with IT and computers, an area important for all jobs these days. Young people are engaged in learning about computer/smart phone applications, electronic games design, and electronic resources and book editing. When AT6 and his colleagues first began implementing the Arrernte program, they found that most young people were already very good at using electronic devices. Unfortunately, they could use few computer programs with their languages, so they started projects where students went out and recorded visuals from their communities and stories from their Elders, and then used this material to make language applications and games in the native language that teachers then used to assess students.

Everything they do is aimed at equipping students for the actual workplace and when students successfully complete ten assessment tasks, they are awarded their Certificate II in Applied Language, a stepping-stone on the way to Certificates III and IV, and then diploma and degree courses.

Building on past failures at Alice Spring's Centralia Senior College, AT6 used the lessons learnt to build a more successful VET program. He says that bilingual education in the NT should be supported and extended into high schools using this VET training model. It is a model most suitable for Aboriginal people in Central Australia in the Northern Territory because Aboriginal families want their children to have two things: training that will help them find good jobs and an education that keeps their cultural heritage strong.

I suggest that more advanced courses should be introduced in TAFE Aboriginal language programs, and teachers hold the same ideas. As AT4 (AT4 & AT2, personal communication, 16 December 2018) said, 'If we do Certificate IV, we need to be able to go on to another level ... maybe then the government might start accrediting our work and what we

do as specialized language teachers.’ However, setting up a new language course in Australia is a top-down process. Using Certificate III and IV in Learning/Teaching an Endangered Aboriginal Language as an example, this is how these courses were set up (AT4 & AT2, personal communication, 16 December 2018): The course designer (linguist) wrote the course proposal and submitted this to government, after approval the course designer was required to find an RTO (Registered Training Organisation) to take responsibility for it. Then the Department of Further Education, Employment, Science and Technology (DFEEST) took ownership of the course and charged other organisations to use it. After DFEEST ceased in 2014, TAFE SA took over ownership. These courses were only authorised to run for five years. However, after this time it seemed that there was little interest in supporting them, and Tauondi, set up specifically for the interests of Indigenous people became the centre for Indigenous courses and teaching.

Tauondi offered more courses in the past. However, when ASQA (the Australian Skills Quality Authority) set up by the Gillard government, did a review of the quality of all tertiary institutions with a particular focus on TAFE and smaller institutions, many courses and programs were found to be rorting the system and severely lacking in real content and were subsequently axed. Since that review, it has become increasingly difficult to set up new courses because the government has tightened requirements needed to get approvals for new programs.

Nowadays, ASQA requires curriculum designers and teachers to do many extra hours in setting up any new course. ASQA says that 345 learning hours for a Certificate III is not enough, the curriculum design must be for 900 hours. The setting up of language revival programs (the ongoing Aboriginal language programs taught at Tauondi are revival programs) in the TAFE sector is especially challenging since finding qualified teachers and attracting enrolments is so difficult.

In New South Wales, Certificate II, III, IV in Gumbaynggirr Language and Culture Maintenance used to be offered at MALCC. The Certificate III was last offered in 2018, and at the time of writing there were plans for the course to be held again in 2020 (however, this did not happen because of Covid-19)-hoping to support another generation of local people to develop their heritage language skills (Murrumbidgee Aboriginal Language and Culture Co-operative 2019d). Units for the Certificate III in Gumbaynggirr Language and Culture

Maintenance include: *Basic Spoken Gumbaynggirr*; *Interpreting and Constructing Written Texts in Gumbaynggirr*; *the Sounds of the Gumbaynggirr Language*; *Using the Gumbaynggirr-English Dictionary for Translation*; *Linguistics for Australian Aboriginal Languages; Grammatical Features*; *Interpreting Gumbaynggirr Audio Recordings*; *Gumbaynggirr Culture and Analysis*; *Stories and Songs of the Dreamtime*; *Developing and Presenting Gumbaynggirr Language/Culture Education Resources*; and *Planning and Delivering a Lesson in Gumbaynggirr Language using Language Immersion Methods* (Australian Skills Quality Authority 2019).

The Certificate III in Learning an Endangered language: Gathang, ran successfully from July 2015 to December 2016. The course catered mainly to people from the Gathang language group and also planned to be offered again in 2020 as ‘part of an increasing focus on developing accredited Aboriginal language courses and teaching resources, to empower Aboriginal language communities along the central to north coasts of NSW’ (Murrumbidgee Aboriginal Language and Culture Co-operative 2019d). Units of study for this certificate include: the Gathang sound and spelling system, the status of Gathang, and its connection to neighbouring languages, translation and the grammatical structure of the language, etc. (Murrumbidgee Aboriginal Language and Culture Co-operative 2019a).

8.4 TAFE Teaching material and methodology policy and practice for Indigenous language education in SA and NT

At Tauondi in SA, Ngarrindjeri language teaching materials are based on archival materials collected by (mostly) missionaries a hundred years or more ago, and teachers do their best to make sense of these old documents for contemporary use. AT4 (AT4 & AT2, personnel communication, 16 December 2018) says that in the mid-1960s, the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) sent out anthropologists to collect and record stories from different communities in QLD, the NT and the Torres Strait Islands, and this collection is still seen today as an important source of teaching material.

For the Ngarrindjeri language course, English is the language of instruction in class and teachers combine different teaching approaches to suit students’ learning needs, including grammar, translation, storytelling, conversation, etc.

As for the Arrernte language classes in NT, McCormack a Western Arrernte dialect speaker, has to speak the Central dialect in class, and is often corrected by native speakers in the class.

Concerning the Arrernte language, AT6 says (Personal communication, 2 July 2019), they have been plagued by a lack of teaching materials, with few books, reading materials, applications, or games available. Many Arrernte books are out of print, and others are very expensive so the team has had to create their own teaching materials.

The teaching of Arrernte is strongly focused on text, genre and analysis. While McCormack's teaching focuses on text analysis, AT6 focuses on narratives, reports, procedures and persuasive texts. Certificate II classes, are asked to translate children's books from English into Arrernte and AT6 and his colleagues use a website called 'The Living Archive of Aboriginal Languages', a digital archive of literature of endangered Indigenous Australian languages of the Northern Territory (<https://livingarchive.cdu.edu.au/>) to help them prepare lessons. This website is the richest collection of the literature of endangered Aboriginal languages and original Arrernte texts use the first spelling systems (now replaced with a modern system) ever used to record this language. AT6 and his team adapt these texts for use in the classroom.

In 2018, teachers took six Arrernte language students to the AIATSIS in Canberra and they were able to spend five mornings working in the AIATSIS archives, researching Arrernte materials. At the end of the tour, students had a thorough background in the work and collections of AIATSIS. After returning to Alice Springs, students started working on materials and language resources that they then sent to AIATSIS. The tour was so successful that teachers are planning to run it as an annual study tour.

At MALCC in New South Wales, teaching materials for the design of Certificate III in Gumbaynggirr Language and Culture Maintenance, include the following: a booklet called 'Aboriginal Women's Heritage: Nambucca—a collection of stories from nine Aboriginal Women Elders of the Nambucca Valley' published by the National Parks and Wildlife Service in 2003; Sound recordings: AIATSIS Sound Collection and Gumbaynggirr compilation tapes (Compilations of Gumbaynggirr language materials from the AIATSIS sound archive; Audio-taped Gumbaynggirr language elicitation and cultural discussion with Len De Silva at

Armidale, NSW [AIATSIS Sound Collection A15593, Tape 5048A]; written documents and manuscripts: The Gumbaynggir Language and Culture Group 1992; *Gumbaynggir Dreamings Volume 1, The stories of Uncle Harry Buchanan* (English edition), translated, edited and published by Gumbaynggir Language and Culture Group. McDougall, A.C, 1900, 1901. ‘Manners, customs and legends of the Coombangree Tribe’; *Science of Man*, August, 22, 1900, v.3 no.7, no.9, v.4, no.1, no.3, no.4; 116-117; 145-146; 8; 46-47; 63 Layton, Nanny, 1890 ‘Aboriginal words of the Goom-Bayne-Geere Tribe’, compiled by Nanny Layton for Mr Ellis’ Gumbaynggir to English wordlist, MS, Clarence River Historical Society (Muurrbay Aboriginal Language and Culture Co-operative 2019b) ...

The Certificate III in Learning an Endangered language: Gathang, teaching materials include: historical recordings of the Gathang language. These recordings do not contain much information and are of poor quality. The earliest Gathang wordlist was published in 1887, and the language was first audio recorded in the 1900s. A few written resources have been published over the past century, including: Elkin, AP 1932 ‘Notes on the Social Organisation of the Worimi, A Kattang-Speaking People’. In *Oceania*, 2(3), 359-63; Holmer, N. 1967. An attempt towards a comparative grammar of two Australian languages, Part 2 Indices and vocabularies of Kattang and Thangatti, Australian Institute of Aboriginal Studies, Canberra; Holmer, NM & Holmer, V, 1969, Stories from two native tribes of eastern Australia, Carl Bloms Boktryckeri, Lund; and a book called *A grammar and dictionary of Gathang: the language of the Birrbay, Guringay and Warrimay* published in 2010 (Muurrbay Aboriginal Language and Culture Co-operative 2019c). The latter is used by MALCC to teach Gathang. It is a collection of all that is known about the Gathang language, and provides both a standardised writing system and a teaching reference.

8.5 TAFE Resourcing policy and practice for Indigenous language education in SA and NT

Normally, TAFE does not employ noncertified teachers, so funding for these teachers has to be found elsewhere. An example of this is the Ngarrindjeri language trainer, who successfully applied for funding from the commonwealth (AT4 & AT2, personnel communication, 16 December 2018).

The TAFE Kaurna language course is supported by Kaurna Warra Pintyanthi, a Kaurna language support team based at the UofA (Gale 2017). However, a lack of consistent funding is a big challenge for the future development of the course.

During Tony Abbot's time as Prime Minister of Australia (2013–2015), TAFE Aboriginal language courses in SA were desperate for financial backing. When a research group approached the Ngarrindjeri language team for their support in developing an Indigenous language mobile language application, they accepted on the condition that they be provided funding to continue the course at TAFE. This gave them five extra years of funding to support their program (AT4 & AT2, personnel communication, 16 December 2018).

As previously mentioned, AT6's team in the NT is entirely funded by the Northern Territory Education Department. However, the team would say they are underfunded. Due to this shortage of funds, the Department of Business also supports the language centre. They also receive special funding for VET courses in schools, and the amount depends on the number of students enrolled (AT6, personal communication, 2 July 2019).

In New South Wales, MALCC Aboriginal language courses are free of charge, which causes financial and administrative problems. One of these problems is the ever increasing cost of annual registration for RTO's (First Languages Australia 2018: 50). The last session of Certificate III was offered in 2017/2018.

8.6 TAFE Evaluation and professional accreditation of Indigenous language education in SA and NT

As referred to previously, Julia Gillard's government introduced ASQA, which makes sure TAFE is running quality courses. Courses cannot be set up unless approved by ASQA which also has the authority to audit at any time, meaning courses can be thoroughly checked including all files and documents, if ASQA thinks there is a need.

In SA, student evaluation for the professional accreditation of Certificate III Ngarrindjeri (AT4 & AT2, personnel communication, 16 December 2018) includes a spelling test, dictation, translation, and two different types of essays. By Unit Nine: 'basic communication', students need to demonstrate that they can speak basic target language, in a

one-to-one conversation. Although tests are in the target language, students are allowed to answer some written questions in English.

In the NT, evaluation for the professional accreditation of Certificate II in Applied Language (Arrernte) includes ten assessments for students to complete and eight tasks for Certificate III (AT6, personal communication, 2 July 2019). These assessments are mainly in the Arrernte language. As with other TAFE Aboriginal language programs there is no proper diploma for Arrernte language graduates.

In NSW, Certificate III in Gumbaynggirr Language and Culture Maintenance and Certificate III in Learning an Endangered language: Gathang run from July 2015 to December 2016 in Taree through MALCC. These programs are designed to help the community reclaim and maintain their ancestral languages and pass them on to the next generation. Since 2017, MALCC runs workshops for teachers of Gathang from time to time.

8.7 TAFE Further study and career pathways of Indigenous language education in SA and NT

There are no set career pathways for those who hold certificates in Indigenous languages and it can be difficult for graduates to find suitable work. Further study options would involve students, enrolling in university degrees where they could take electives in certain Indigenous languages.

In SA, Certificate III and IV courses at Tauondi are not recognized as teaching qualifications. Ngarrindjeri teacher AT4 completed Certificate IV in Teaching an Endangered Aboriginal Language, but this certificate is not recognized as a teaching qualification in Australia, which means AT4 cannot be paid as a registered teacher. Her salary is paid through government Aboriginal grants.

Other TAFE and VET Aboriginal language programs face the same situation. While the government, like ASQA, recognizes these courses and programs, the Education Department does not recognize the qualifications of many of the teachers. And while the Education Department does recognize these teachers as being ‘language and cultural specialists’, they are still unable to get permanent teaching jobs. The Aboriginal language teacher Kayleen

McMillan taught for sixteen years in five schools and for the whole time was only paid hourly rates (AT4 & AT2, personnel communication, 16 December 2018).

People who complete Certificate III and IV are eligible to apply for university programs. However, expensive tuition fees are prohibitive. And often people do not have the time to go to courses that they often see as official approval for the very real teaching skills they already have. If Certificate III or IV Aboriginal language graduates want to become certified teachers, they need to do a degree program e.g. Bachelor of Teaching (primary) or Bachelor of Teaching (Secondary) and both degrees take three to four years to complete.

Ngarrindjeri woman, Verna Koolmatrie, did Certificate IV in Teaching an Endangered Aboriginal Language (Ngarrindjeri), then enrolled in a Bachelor of Teaching at UniSA. She wanted to focus on teaching Aboriginal language in primary schools but found that the area of her specialisation was pushed aside in favour of the general subjects she needed to enrol in to get her teaching qualification (AT4 and AT2, personnel communication, 16 December 2018).

In the NT, Certificate III in Applied Language is a more advanced qualification. Once students complete this certificate, they are eligible to study Certificate IV, followed by diploma and degree courses. AT6 (Personal communication, 2 July 2019) and his colleagues always encourage Certificate III students to continue their studies to university level and hope they will then keep working in areas that involves their language. And this is an idea AT6 hopes will spread all over Australia. It is often difficult for Indigenous people to find work after leaving school but what AT6 and his team are trying to do is to create pathways so that those who study these programs can go straight into work they have trained for.

There are already successful examples of this: After completing Certificate III in Applied Language (Arrernte) in 2018, one student received a bank traineeship. Bank staff were very impressed that this student had done a Certificate III in Aboriginal language and now she teaches her colleagues the Arrernte language.

Another success story concerns a student who completed Certificate III in Applied Language (Arrernte) in 2018, and now works two days a week at the Alice Spring Language Centre, and works as an assistant for Arrernte language teaching in primary schools.

Interpreting is another area where fluent native speaking graduates of Certificate II or III can find work and they are increasingly in demand.

It is important to understand what it means to be fluent in a language and how important it is to support those people, who may have little formal schooling, but who have what is most important: native fluency in their own languages. It takes five to ten years, at least, to get any real facility in an Aboriginal language (or any language), and that is why Aboriginal people who have acquired their native language naturally (as we all do) should have the recognition that they deserve. These people make the best and natural interpreters.

8.8 Conclusion

These days Indigenous people themselves have much more awareness of their rights and the importance of their languages and cultural identity, and they have the will to stand up and push for those rights. There is also more awareness in the broader community, although this could be even better if, for example, there was a uniform curriculum in all schools in Australia to teach all children about Indigenous Australian history, language and culture.

Indigenous language education in Australia has languished for years and is in urgent need of real attention for the preservation and maintenance of all Indigenous languages. Consistent overall policy needs to be made and carried out instead of the ‘piecemeal planning’ that Indigenous people and languages have made do with for so long. Despite the hard work of so many teachers and linguists noted in this chapter, there is still a long way to go.

Chapter 9

Language Policy and Practice for Ethnic Minority and Indigenous Language Education in China and Australia at Tertiary Level: Discussion and Comparison

9.0 Introduction

In China, policy and practice are regulated in accordance with the following categories (1, 2, and 3). The government defines these categories without exceptions. In Australia, policy and practice are much more flexible.

In China, minority language use can be broadly categorized as follows: 1) Minority groups with a population of over one million, for example, Chinese Mongols, Tibetans, Uyghurs, Chinese Kazakhs, and Chinese Koreans. These groups use their languages not only within their families and neighbourhoods, but also within their own sociocultural sphere. These languages are expressed orthographically in either traditional or newly devised scripts. In China's autonomous regions, minority languages and Hân language are spoken bilingually for many official business matters. These minority languages are used for various forms of media including: books, newspapers, magazines, radio, television, literature and art. They are also used in minority language teaching systems through primary school (ages 6–12), junior middle school (ages 12–15), senior middle school (ages 15–18) and university.

2) The second category of minority language use includes groups that remain in their traditional ethnic enclaves, such as the Zhuàng, Yí, Dǎi, Lisù, Lāhù and Jǐngpō. These groups also use their languages within their families and neighbourhoods. However, their written scripts, whether traditional or newly devised, are not widely used at all. These languages exhibit diverse local variation and are limited to oral communication, with very few important document translations done for mainly political purposes. Thus, they are not as widely used as those of Group One. The result of this is that only limited basic level language courses are available to these people from preschool through to tertiary education.

3) The third category involves minority groups that use their mother tongue in informal situations, but use other languages (and in China this is mainly the official Hànn / Mandarin language), in all official areas such as politics, education and the economy. In linguistics, this is called ‘diglossia’: languages used in informal situations are referred to as ‘Low’ (L) languages because they have low prestige; while languages used in formal situations are referred to as ‘High’ (H) languages and correspondingly, have high prestige (Ferguson 1959). The above, accurately describes the situation for three quarters of all language users in China, including over half of China’s minority groups.

There are approximately seventeen minority languages taught in universities in China. These include Type A minority languages (Chinese Mongolian, Tibetan, Uyghur, Chinese Korean, Chinese Kazakh, and Chinese Kirghiz); and Type B minority languages (Yí, Zhuàng, Dǎi, Jǐngpō, Hāní, Lisù, Miáo, Lāhù, Wǎ, Nàxī, and Bái). All have language or literature programs at university level. There are also some tertiary level non-linguistic majors covering a wide range of disciplines, which use Chinese Mongolian, Tibetan, or Yí as the medium of instruction.

In Australia, Indigenous people who live in remote communities speak English, but it is often only one of their languages. English may even be their third or fourth language (AT5, personal communication, 6 February 2019). Indigenous people also want to take part in mainstream society and this means, if they want to succeed in Australia, being fluent English speakers. With such an emphasis on English, there is often, unfortunately a parallel loss of their first language and culture.

Field studies and thorough library research show that there are still three actively spoken Aboriginal languages being taught at tertiary level and TAFE. They are the Arrernte/Alywarr, the Pitjantjatjara and the Yolŋu Matha languages. Of approximately ten Indigenous revivalist languages (including dialects) which had been taught at both universities and TAFEs, only the Gamilaraay, Kaurna, Wiradjuri, Ngarrindjeri, and still have ongoing programs (The other language courses have been discontinued because of lack of interest, funds, support etc.). The only two of these tertiary courses offering a major study resulting in a certificate (e.g. Graduate Certificate of Yolŋu Studies) are the Wiradjuri and Yolŋu Matha.

9.1 Preferential policy

9.1.1 Summary of ethnic minority preferential policy in Chinese universities

In China, both government and universities have formulated a series of preferential policies designed to enable ethnic minority background applicants to receive higher education. These policies include:

(1) Yùkē Bān (Preparatory Classes for Ethnic Minorities): This policy enables ethnic minority students from remote areas to be admitted to their preferred university with lower NUEE results. Those taking the NUEE in a minority language (excluding those for ethnic minority language and literature programs) can enter university on the condition that they undertake a one-year preparatory course, which focuses on Modern Standard Chinese language, Mathematics, English as a foreign language and Chinese Communist Party Ideology and Politics.

(2) Policies for University undergraduate admission for ethnic minority applicants: a) Minimum scores for NUEE for ethnic minority applicants are lower than those for Hànn students in the same province. In addition, ‘bonus points’ may be added to a minority candidate’s NUEE score (see §4.1.3.4). b) This policy allows applicants to take the NUEE in seven ethnic minority languages: the Tibetan, Uyghur, Chinese Mongolian, Chinese Korean, Chinese Kazakh, Chinese Kirghiz, and Yí languages.

(3) Postgraduate admission policies for ethnic minority applicants: a) shǎoshù mínzú gǔgàn réncái péiyǎng jìhuà (The Key Personnel Training Program for Ethnic Minorities). Special enrolment quotas are available annually for minority students with hùkǒu (permanent registered households) in ethnic minority regions. This policy also includes Hànn and minority people working as teaching and administrative staff in education in Tibet, Xīnjiāng; inland China; mínzú universities or yùkē bān (defined above). b) shuāng shǎo (Double Minority) Policy. This is for minority candidates who apply to universities located in less developed regions and it means that these candidates must commit to working in a minority autonomous region after graduation. Minority candidates who have previously worked in a remote area and who commit to going back to work there after their graduation are also included in this program. The minimum score accepted for a ‘Double Minority’

applicant to take an NPEE interview is lower than the score for ordinary applicants but there is no special admission quota for ‘Double Minority’ candidates. Candidates who pass the NPEE Preliminary Exam must compete with all other candidates in the interviews. The effect of this is that due to intense competition, ‘Double Minority’ candidates have little real opportunity to enrol in university studies, especially when applying for the more popular subjects.

(4) Employment policies after graduation: a) ethnic minority undergraduates are encouraged to go back to their home regions to work. Students who graduate from free teacher training programs and the non-Tibet autonomous region graduate targeted-Tibet employment program must comply with any pre-arranged employment agreements in Xīnjiāng or Tibet. b) Postgraduate students accepted into ‘The Key Personnel Training Program for Ethnic Minorities’, are obliged to sign contracts with their particular university, targeted employers (or original employers) and local education administrative departments. Graduates of this program must work for their targeted (or original) employers from 5 to 12 years. Agreements for ‘Double Minority’ graduates vary according to the employer.

9.1.2 Summary of the Indigenous preferential policy in Australian (SA and NT) universities

At university level, the preferential policies applying to Indigenous Australians and those who have completed Aboriginal language courses include the following:

- 1) *Adjustment factors of the South Australian Tertiary Admissions Centre-Universities Language, Literacy and Mathematics Scheme*: Applicants who successfully complete a subject in LOTE in the Language Learning Area, are eligible to have their university aggregate adjusted by 2 points, up to a total maximum of 4 points (Two Australian indigenous language subjects with a credit of 10 points, and each may be paired to equal a LOTE worth 20 credit points). This policy applies to most courses offered in universities in South Australia and the Northern Territory.
- 2) *Indigenous Applicant University Access Pathway*: Most universities provide access pathways to Indigenous applicants who complete Year 12 (without ATAR).

- 3) The *University Preparatory Program for Indigenous Students* is a free one-year program for applicants who have not been able to meet university entrance requirements but have almost met them. For example:
 - a) Wirltu Yarlú at the UofA supports all Aboriginal and Torres Strait Islander students who participate in the program. The program helps students improve their numeracy, literacy and research skills, and introduces university culture.
 - b) Preparation for Tertiary Success at the BIITE is a course most suited to people who have completed at least Year 10 at school or have a TAFE Certificate III qualification. The course builds the confidence and academic skills of Indigenous candidates. Students eighteen years or older are eligible to apply.
- 4) *Indigenous Tutorial Assistance Scheme*: All Aboriginal university students are eligible for ITAS. It is an Australian government scheme, which provides supplementary funding to universities for tutorial support for Indigenous students.
- 5) *Mixed Mode Study* at BIITE: students attend face-to-face workshops and engage in on-line learning both before and after workshops. Only Indigenous Australians are eligible for this program.

9.1.3 Similarities and differences between Chinese and Australian universities regarding minority and Indigenous preferential policy

In both countries, some universities have preferential policies for the admission of minority and Indigenous students into university, giving these students more opportunities to pursue higher education.

All Mínzú (ethnic) universities in China give preference to ethnic minorities. The following phrase: ‘ethnic minority applicants have, under equal conditions, priority in admission to this university.’ is a fundamental part of admission policies for these universities. Further preferential policies also apply if those people apply to do specific ethnic minority language programs. One such policy is that there is a lower minimum admission score.

In Australia, the UPP is open to all domestic applicants who have almost met university entrance requirements. This policy includes programs specifically for Indigenous people, and

it is free of charge. In contrast, the *Preparatory Class* in China only admits ethnic minority applicants from rural and minority autonomous areas and the tuition fee for their courses is more expensive than an ordinary Arts degree. For example, the tuition fee for an ordinary Arts degree was ¥ 4400RMB (≈\$880AUD) per year in 2019 at SWMU and the fee for the Preparatory Class was ¥ 5500RMB (≈\$1100AUD).

In China, the *Preparatory Class* should only be for those of disadvantaged backgrounds in rural and remote areas so that they can access university education. It should not be used as a shortcut for anyone else and this unfortunately is what is happening at present.

In addition, the majority of university programs for students taking the NUEE in minority languages (except for ethnic minority language and literature programs) require those students to take a one-year preparatory study. This study mainly focuses on Hà language literacy and Chinese Communist Party Ideology and Politics. This means that the focus on the minority language is weakened.

It is not reasonable to apply ‘a one size fits all’ policy to students taking the NUEE in a minority language. Firstly, most ethnic minority students are already proficient in the use of the Hà language. Secondly, Chinese Communist Party Ideology and Politics education runs through the whole education system, and ethnic minority education is no exception. Therefore, it is wasteful pointless and unnecessary to make everyone spend an extra year in hashing over subjects they have already studied. Students should do a Hà language test immediately after university admission, and only those who fail should be required to spend the extra year improving their Hà language skills. This is the actual policy at XNU and should be adopted everywhere.

If Chinese universities really want to help minority students with their study, then they could use Australia’s ITAS as a reference point. ITAS is a personalized tutorial service for specialized courses for all Indigenous students at university. As noted above, this is an Australian government scheme, which provides supplementary funding to universities for tutorial support for Indigenous students.

Addressing graduate employment should also be a priority in university educational policy making and Australian universities can learn something from China's graduate employment policy. Australian Universities could prioritise the training of Indigenous professionals, currently in short supply. Students who have been able to benefit from these preferential policies might also be required to serve in the same organization or region after graduation. These policies could possibly not only solve the problem of graduate student employment, but also the problem of a serious lack of professional educators and other professionals in Australia's remote regions.

9.2 Access policy and practice

9.2.1 Major findings for minority language access policy and practice in Chinese universities

Undergraduate programs for native speakers of minority language have differing requirements. Type A programs require native speaking applicants to take a written exam in the specific minority languages.

Type B programs require native speaking applicants to take an additional minority language oral exam (with the Yi language being the only Type B language that offers a written test for NUEE). The oral exam is organised by local education departments or the universities that students have applied. Only a pass in this oral exam gives students a chance of being admitted to their desired course.

At postgraduate level, however, minority languages are no longer a prerequisite for admission. At this stage, supervisors are more interested in admitting students with good research skills and they often have exacting requirements for both Hân and English language skills, and are less interested in the minority language.

The assumption is that supervisors think that good Hân and English skills will help students write quality articles, which have more likelihood of being published. After all, mainstream academic journals in China are still predominantly in those two languages and so these preferences have become institutionalised as policy for postgraduate students. However, there are also supervisors who do require applicants to be proficient in their ethnic minority

language. Regardless of whether or not supervisors require applicants to have a sound knowledge of their minority language, excellent Hà̃n and foreign language (mostly English) skills are a must for applicants.

In the Inner Mongolia Autonomous Region, the Tibet Autonomous Region, and the Xīnjiāng Uyghur Autonomous Region, applicants taking the NUEE in Chinese Mongolian and Tibetan are eligible to apply for various disciplines in universities located in those autonomous regions. The language of instruction for those programs will most likely be bilingual minority/Hà̃n. Students who take NUEE in an ethnic minority language may first be required to take a one-year preparatory course (with the exception of students taking ethnic minority language majors).

Some traditional Chinese Mongolian and Tibetan Medicine and Pharmacy undergraduate programs require good results from the NUEE for the Tibetan Language test. For example, in its Bachelor program admission plan, the Tibetan Traditional Medical College (2014) states, ‘excellent Tibetan language course exam results are required’. Chinese Mongolian or Tibetan are the main languages of instruction for these programs which have the aim of training medical professionals to work with ethnic minorities in minority autonomous areas. Nevertheless, in recent years the traditional Uyghur Medicine and Pharmacy majors have not required applicants to have good Uyghur language skills, with the focus of these programs now firmly fixed around the Hà̃n Chinese language.

In addition to the traditional courses for native speakers, some Type A languages also offer beginner programs for non-native speakers at undergraduate level. Some of these languages include Chinese Mongolian, Tibetan, Uyghur, and Chinese Kazakh. SWMU accepts non-native speakers for programs of particular target languages while other universities only accept Hà̃n native speakers for programs such as mínhàn shuāngyǔ fānyì réncái péiyǎng jìhuà (the Ethnic minority-Hà̃n bilingual translator and interpreter training plan) in Xīnjiāng. The aim of these programs is to train people to be bilingual, i.e. fluent in Hà̃n and an ethnic minority language and then to encourage them to work in those areas where their minority language is spoken after graduation.

Non-native speaker programs do not usually have targeted training contracts, and it is not compulsory for students to work in remote ethnic minorities areas after graduation, but

some do have agreements with local governments to work in targeted regions after graduation. An example of this is the Ethnic minority-Hàn bilingual translator and interpreter training plan at KU. This is a program for native Hàn speakers and graduates are contracted to work with the Kashgar government. Type A ethnic minority language and literature Masters programs are mostly taken by native speakers of those languages.

It is a huge challenge for non-native speakers to do well on the NPEE as one or two subjects require answers in the minority language. This can make it quite difficult for non-native speakers to do well in the exam. However, there are always some non-native speaker undergraduates in these programs who manage to get an excellent GPA, and are then exempted from taking the NPEE and able to start studying their postgraduate program straight after obtaining their Bachelor’s degree. An example of this is the Chinese Mongolian and Tibetan Language and Literature Master's classes at NWMU, which includes non-native speakers.

Admission to ethnic minority language and literature programs is not open to everyone. It is not possible to apply for these courses just because you are interested in them. Both type A and type B, native and non-native speaker programs have very clear and specific requirements regarding the hùkǒu (household registration) location and ethnicity of applicants. For example, at MUC, the four-year Kazakh language and literature for non-native speakers is open to Hàn candidates with household registration in Xīnjiāng, while the Jǐngpō Language and Literature program at YMU only accepts Jǐngpō candidates with household registration in Xīshuāngbǎnnà Dǎi Autonomous Prefecture, Déhóng Dǎi, Jǐngpō Autonomous Prefecture, and Líncāng City.

9.2.2 Major findings of Indigenous language access policy and practice in Australian (SA and NT) universities and TAFEs

The L2/FL Indigenous language programs in universities and TAFEs are basic language courses designed for non-native speakers.

Table 9.1 Participants in Current Ongoing Indigenous Language Programs
Based on Field Study, NT and SA

Student background	University	TAFE
--------------------	------------	------

Non-native speakers	All	All
Indigenous only	/	Kaurna, Ngarrindjeri,
Mature students	Yolŋu	Kaurna, Ngarrindjeri
Linguistic/Indigenous studies major relevant students (degree)	Kaurna, Pitjantjatjara, Yolŋu	/
Students majoring in different fields (credit)	Kaurna, Yolŋu	/
Exchange students (curiosity)	Kaurna	/
Government workers, working with Aboriginal communities	Pitjantjatjara, Yolŋu	Kaurna, Ngarrindjeri
Indigenous people who want to maintain and transmit their language to the next generation.	Yolŋu	Kaurna, Ngarrindjeri

At tertiary level, Indigenous language courses are taught in the same manner as other linguistic or language courses. Students enrolling in these courses can choose to use them as credit towards a degree in many different areas, including music, history, politics, law, medicine, etc. The only requirement for taking one of these language courses is that a student is already enrolled in a university course.

Normally at TAFE there are no prerequisites for applying to do a basic certificate in an Indigenous language. For example, no prerequisite for Certificate III in Learning an Endangered Aboriginal language at Tauondi (located at Port Adelaide in South Australia). And no prerequisite for Certificate III in Gumbaynggirr Language and Culture Maintenance or Certificate III in Gathang at MALCC (located in Nambucca heads in NSW).

Tauondi is an Indigenous only vocational training college, meaning that only Indigenous Australians are eligible for these programs. Certificate II in Applied Language (Arrente) taught in some NT schools requires students to have previous learning experience in the language of at least one year.

For more advanced certificates, the prerequisite is for a basic certificate in the particular language. For example, Certificate III in Learning an Endangered Aboriginal Language is the prerequisite for students who want to study Certificate IV in Teaching an Endangered

Aboriginal Language. And the successful completion of Certificate II in Applied Language (use of the Indigenous language) is a prerequisite for undertaking Certificate III in Applied Language.

These courses are also offered as non-accredited courses to the general public, who must pay relatively expensive fees. For applicants who are not of Aboriginal descent, the fee for the Pitjantjatjara summer school at UniSA is around \$2000.

However, this is not always the case. The Yolŋu summer school (with a tuition fee around \$1000) at CDU (Sydney campus) has been cancelled several times due to low enrolment. It seems that the probable cause is the location. The Yolŋu language is spoken within communities in the Northern Territory and people who live and work with Yolŋu would be the most obvious benefactors of this study. However, the course is held in Sydney, where the language has much less relevance to the general public.

Another reason for the cancellation may have to do with funding. Students taking the Pitjantjatjara summer school are often government employees, who are encouraged, and often funded by their employers to do this study. The Yolŋu Matha summer school has targeted university students and retirees, who are hoping to connect with Indigenous language and culture.

9.2.3 Comparison between Chinese and Australian (SA and NT) minority and Indigenous language access policy and practice at tertiary level

Universities in both China and Australia offer Minority/Indigenous language courses according to the specific ethnicity or languages spoken in particular regions. The major difference being that while ethnic language programs in China are for the most part designed for native speakers of those languages with attendant policies of restrictions and requirements; the same courses in Australia are often set up for non-native speakers of Indigenous languages (with the exception of BIITE in the Northern Territory, which only caters for Indigenous students). In the Australian TAFE sector, some programs are offered through Indigenous-only institutions, including Tauondi in South Australia and MALCC in New South Wales. These institutions are designed to give Aboriginal people free vocational and technical education to enable them to find work (<https://tauondi.sa.edu.au/>).

In China, minority language and literature programs for native speakers are only open to those who are already proficient in those native languages. This is especially true for Type A languages. Most students in this group have been studying their native language systematically (i.e., speaking, listening, reading and writing) from an early age. For Type B languages, with the exception of the Yí language (these students use B1 and B2 modes for NUEE) (§ 6.1), students have grown up using their languages orally and aurally i.e. speaking and listening but not reading and writing. Very few students in this group have used more than simple writing scripts in their own language as they were growing up with an exception being the Jǐngpō language major at YMU. These students did have some Jǐngpō language education in their childhood and so possessed basic reading competency in their own language before studying at university.

As stated above, the majority of students taking Indigenous languages courses in Australia are non-Indigenous. However, there are some students with a cultural background in a particular Indigenous language, who want to further the knowledge and skill of their heritage language. Very few Indigenous people learn the languages of other Indigenous groups (and this is because their own languages have been so neglected in the past, there is no time to waste to get up to speed in speaking and reclaiming their own mother tongues). Ngarrindjeri teacher AT4 has said, if they are going to choose an Indigenous language to study, the Ngarrindjeri people will naturally learn their own language (AT4 & AT2, personnel communication, 16 December 2018). Developing Indigenous language education at tertiary level in Australia is a complex proposition, and would involve much more investment, support and research to attract Indigenous students to study.

In China, university level minority language beginner programs, are for students of languages other than the target language. However, the Ethnology (Tibetology) major at SWMU, not only accepts non-Tibetan applicants, but also accepts Tibetan applicants who do not speak Tibetan fluently.

In Australia, university and TAFE Indigenous language courses and programs are mostly for beginners. As previously explained, these courses are open to the general public, and students of different disciplines often take them as elective courses to learn about

Indigenous language and culture. Some of these courses are open to paying non-students, e.g., the Kurna language course at Adelaide University and the Pitjantjatjara language course at UniSA.

In contrast, Chinese universities place restrictions on applicants who want to take minority language programs; restrictions to do with their ethnicity, place of household registration, and so on. In Australia, opening up Indigenous language university courses to the general public is an idea that Chinese universities could emulate so that a cross section of the public with a genuine interest in learning about the language and culture of China's many different minority cultures could study unimpeded.

As AT5 (Personal communication, 6 February 2019) put it, 'if people want to learn a language and a culture, they should be allowed to, whether they are from the culture or not.' The sound New Zealand (NZ) Māori Indigenous language policies are a good example of how policy can affect outcomes: a policy requirement of many government-related jobs in NZ is a sound understanding of Māori culture and Te Reo (the formal name of the Māori language). NZ policy encourages everyone to learn about the Māori language and culture, giving the Māori culture the appropriate acknowledgement and respect as NZ's first language.

In Australia, however, things are very different. Firstly, there is not one but many Indigenous languages. Australia is also much bigger geographically than NZ and most of the Indigenous languages still spoken are in remote areas, far from the general populace. This makes it more difficult for people to access and learn those languages in a 'real' context (i.e., learning a language in a community where it is spoken). And even for those non-indigenous people working in remote areas where native languages are still strong e.g., the Pitjantjatjara, Yolŋu Matha, and Arrernte languages, there is no formal requirement for anyone to learn them.

When considering how to attract more indigenous minority peoples to learn their own languages, a point that must be taken into consideration is lack of confidence. This lack of confidence is due to the historic negative impact of mainstream culture and values and whether talking about China or Australia, Indigenous people, especially the young, are often reluctant to speak their mother tongues because they do not want to be different from their peers. CS28 (CS28 & CS9, personal communication, 18 June 2016), says, 'my nephew grew up speaking the Yi language at home, but when he went to kindergarten, he stopped speaking it because all

the other kids were speaking Mandarin'. CS9's son comprehends what is said to him in the Yi language, but will not speak it. When his family speaks to him in Yi, he replies in Mandarin.

Similarly, in Australia, at a Barngarla language (the dormant language of the Eyre Peninsula in South Australia) revival workshop in 2016, a teenage boy from that language group said he did not want to learn his own language because he thought his peers would ridicule him.

In addition to this kind of pressure, Indigenous Australians are often sensitive about their own languages and cultures because of the negative impact of mainstream culture and the discrimination they have suffered over the past two hundred years. Gale (2011: 285) mentions that when the Kurna language program was set up at Tertiary level, Kurna elders were both appreciative of the interest and begrudging and suspicious of whether or not their culture and language might once again be appropriated by outsiders.

Policy regarding university recruitment to attract people to study minority and Indigenous languages often involves University publicity campaigns. These campaigns are a way of advertising what is on offer to the wider populace who may be unaware of the many courses and programs available. In China, annually at YMU, staff from the Faculty of Ethnic Minority Culture go out to secondary schools just before the NCEE to give high school seniors presentations about the different courses and to introduce them to the various preferential policies that may be available for them at YMU. Presentations include information about lower admission scores, the generous scholarships and subsidies available, the possibility of working as civil servants in their hometowns after graduation and the fact that there is less competition for the NCEE (because some language programs at YMU are unique, e.g., the Nakhi, Jingpō, Lāhù, Hāní, Wǎ, and Lisù language programs).

9.3 Personnel policy and practice

9.3.1 Major findings of ethnic minority language personnel policy and practice in Chinese universities

In China, Type A language lecturers are mostly native speakers of their own heritage languages, and for those that are not, their skill is at a similar level to a native speaker. Type A languages

are still very strong with large populations of speakers. For example, a woman of the Uzbek ethnicity, grew up in a Uyghur speaking area, and is now a lecturer who teaches Uyghur linguistic courses in the Department of Uyghur Language and Literature at NWMU.

Type B language programs also have mostly native speaking staff, with some exceptions. E.g., The Nakhi traditional script course at YMU used to be taught by a native Hân Chinese speaking professor before he retired.

For both Type A and B languages, apart from minority language courses, other courses such as linguistic theory, literary theory, etc. are taught in Hân, and minority language proficiency is not required for lecturers of these courses.

A shortage of teaching staff for minority language courses is common, especially for Type B languages. This is because populations of speakers are relatively small and often ethnically mixed. Many people only use their native languages in limited ways and as a result, have lost or are losing the fluency of those languages.

In addition, traditionally, most Type B languages have no orthography. This means it is very hard for these people to get university work because of the strict requirements for teaching staff to have satisfactory writing skills in their own orthography. Obviously very few people can meet these requirements, so some minority language courses have resorted to borrowing teachers from other institutions, e.g. the Miáo language teacher at YMU works full-time for another research institute. This situation is difficult to remedy.

In recent years, universities have become even more demanding in the recruitment of teaching staff. These days only those with doctorates, preferably from elite universities, and a background that includes overseas study and work, are hired. CT1, a young Uyghur language and literature lecturer at MUC, studied in Germany, and speaks Uyghur, Hân, English and German fluently. The English-Chinese Mongolian program professor at HMC studied in Japan is proficient in Chinese Mongolian, Hân, English, and Japanese. YMU also recruits lecturers with overseas study backgrounds for the Faculty of Ethnic Minority Culture.

As with other majors, some experienced minority language lecturers have master's degrees, with only a few veterans still teaching with only a bachelor degree as their highest

qualification. However, all of them have decades of experience in teaching and research. This includes professors who can supervise masters and doctoral students.

In the past, minority language lecturers were only required to have a Bachelor or Master degree and universities held in-house training for those who wished to get higher degrees. However, in the past ten years, this has changed and newly recruited lecturers must have a doctoral degree. Universities rarely carry out in-house training these days.

No pre-service training is required for minority language university teaching staff. Instead, they do in service training. In China, primary and secondary school teachers without exception must have teaching certificates before they start their careers. However, university teaching staff are hired differently and do their teaching certificate on the job. These teachers must start teaching straight away due to the lecturer shortage and their teaching qualification is done over their first year of teaching culminating in an exam. The training covers higher education pedagogy, educational psychology, Mandarin Proficiency Test, etc. This is a new development as in the past university teachers did not have to have teaching certificates.

A university teaching certificate is issued only after a candidate has passed the exam and showed satisfactory teaching performance and these days it is very important for new lecturers to have this certificate because it is the foundation for any further career development. However, as it is a relatively new requirement, and older teachers and professors are most often granted an exemption from doing this teacher training.

Although new lecturers obviously have competence in their discipline and have the knowledge required to teach courses they have been hired for, it would be better if they had some pre-service teaching training, to equip them with the best ways and methods to pass on their specialized subject material. Based on my fieldwork interviews, almost all minority language lecturers agree with this point of view.

Professor CT3 (Personal communication, 14 June 2016) says he was not trained to teach from undergraduate to doctoral level, and subsequently felt overwhelmed when he started his job. Due to his personal experience, he felt it necessary to train new lecturers with professional teaching skills before they start their work. However, this has not yet become universal in Chinese universities.

Current teacher training in Chinese universities is mostly based on general pedagogical theories, which is useful but not targeted or detailed enough. All new lecturers should be given pre-service teaching training based on their own area of expertise before or at the beginning of their careers. A useful practical move would be to allow new lecturers to sit in on the classes of experienced lecturers. This would be helpful in helping new lecturers set up their own teaching style. Experienced lecturers could also sit in on the classes of new lecturers to give advice and support, etc.

9.3.2 Indigenous language personnel policy and practice in Australian (SA and NT) universities and TAFEs: major findings

A lack of fluent Indigenous language teachers is a common issue for all Indigenous language programs in SA and the NT. This is especially so for revival language programs. It has become a common practice that there is usually a linguist and a language specialist teaching together in the teaching of Indigenous languages.

In Ngarrindjeri classes at Tauondi, the non-Indigenous linguist always teaches with a native Ngarrindjeri teacher. The Pitjantjatjara language course does not allow the non-native teacher to teach unless there is native Pitjantjatjara speaker present in the class. In Yolŋu classes at CDU, the linguist co-teaches with a native speaker of the Yolŋu language.

However, in practice, some programs are taught by non-Indigenous people alone. At the Alice Springs Language Centre, Arrente and Alyawarr language teacher AT6 teaches the Alyawarr language on his own, as there are no other suitable Alyawarr speakers for the position of co-teacher. Kurna language teacher AT3 at UofA also teaches by himself. The Kurna language has been revived so there are no native speakers of this language. There is a lot of interest in this language and that is perhaps to do with the fact that it is the lost language of the people who for thousands of years lived on the land that the city of Adelaide in South Australia is now situated on.

Because the Kurna language has been revived, and AT3 is the authority for that revival, he often teaches on his own with the assistance of people descended from original Kurna speakers, as there are no native speakers of that language. The Pitjantjatjara teacher Daniel

Bleby, who gained his language skills through marrying a native speaker of that language, works with native Pitjantjatjara speakers in the classroom, and the Yolŋu Matha teacher AT11, who gained his initial language skills at CDU, also teaches with a native speaker of that language. AT6, who gained his language skills while working as a bible translator in the NT, mostly teaches with a native speaker of the Arrernte language.

However, these Indigenous languages do not get the same resources as mainstream languages such as French or Chinese and therefore do not have the support needed for their serious widespread teaching and learning. As resources, funds and support are so limited, and as, with time passing, there is an attendant loss of the last speakers of these languages (meaning the loss of anyone who can teach these languages authentically), the survival of these languages now hangs in the balance. This is true for languages that are still spoken and for revivalist languages as pointed out earlier, AT3, is the only existing authority of the Kaurna language. What will happen when the remaining speakers and experts of these languages are gone?

Nevertheless, Indigenous teaching and research educators and scholars organise annual seminars and conferences to discuss teaching and researching issues. The PULiiMA conference is the biggest national event for Indigenous Languages. It has been held biennially since 2007, and invites people in Australia to share their research findings and work experiences in indigenous languages. It also offers workshops and training. At the 2019 PULiiMA conference, workshops about Transcription, Creating High Quality Language Recordings, and Connecting to Communities via Virtual Connectivity were offered. Other relevant conferences include the Language and Culture Network of Australian Universities colloquiums and the Australian Linguistic Society.

With regard to the lack of suitable personnel and the lack of resources, the situation of Indigenous language education in SA and the NT is quite depressing. Quoting Indigenous language education lecturer AT10 (Personal communication, 5 February 2019), ‘If Indigenous language teachers want to develop courses, they have to do so using their own money...and this is clearly a huge burden for them.’

Factors behind the shortage of Indigenous language teachers include: 1) The demanding recruitment criteria for full-time teaching staff, which very few Indigenous language speakers can meet. To teach at tertiary level, lecturers must have a Masters or PhD degree in a relevant

field. TAFE and school teachers also need to have a relevant qualification in their field plus Certificate IV in Training and Assessment.

2) The Indigenous people who can still speak these languages most often live in remote areas and are reluctant to leave the rich connections of family and community they are part of, to go and live in a city and study, in what for them, is often an alien system.

3) Language specialists (even native speakers) without a proper degree or teaching qualification are not recognized by the Department of Education, so they cannot be officially employed by any educational institution.

However, many people in many locations around Australia are working hard to share their native language knowledge, without formal educational qualifications. They are sharing their languages, and fighting for recognition and better conditions. An example of one of these teachers is Kayleen, an Indigenous woman who has been teaching her native language in schools for sixteen years. Frustratingly, she is still an Hourly Paid Instructor (AT4 & AT2, personal communication, 16 December 2018). If she spends three hours preparing for a two-hour class, the school only pays her for the class time. This compared to a full-time teacher with a permanent job and all the benefits of an annual salary, superannuation, holiday pay, sick leave, etc. Ironically, the Aboriginal language program graduates taught by these people are eligible for promotion after receiving their certificates, but their language teachers have no pathways to fairer work conditions and real acknowledgement of their skills.

4) Depressingly, there are very few language researchers of Aboriginal-origin. This is very likely to be because of a mixture of factors including poverty and disadvantage and being unable to go beyond the limited education offered on the remote settlements. Ironically these are the people who themselves would make the best teachers and researchers, because they are native speakers. They are the holders of their own unique birthright: their Aboriginal languages.

9.3.3 Chinese and Australian (SA and NT) minority and Indigenous language personnel policy and practice in the universities and TAFEs: comparison

Both countries face serious teacher shortages for similar reasons. Minority and Indigenous languages are niche subjects with few students, and hardly any native speakers have PhDs, however universities still insist on hiring lecturers with PhD degrees.

In China, tutors with relevant professional backgrounds are allowed to teach some minority language courses such as the Wǎ language program at YMU. However, in China even tutoring is a full-time job and requires at least a masters degree. Because of these stringent requirements, some courses cannot be taught and face the risk of being cut altogether. This has already happened to the Nakhi and Miáo language courses at YMU.

Australian universities have the same issue: Indigenous language speakers do not have the required academic degrees and teaching qualifications, and those who have tertiary qualifications are not always fluent speakers. To address this situation, some Australian institutions have adopted an approach that teams a linguist with an Indigenous language specialist. This approach respects the skills of Indigenous language speakers and enables the course to be presented in an authentic manner. However, as noted above, language specialists are not formally employed as teaching staff. They are paid as casuals with none of the benefits of full-time workers. This makes it difficult for them to have job security and they are often put in the position of having to find other casual work to supplement their income.

There are three types of ethnic minority language teachers in universities in China: 1) Native speakers of heritage languages who also have an academic background related to language. This is the case for almost all Type A and the majority of Type B language teaching staff.

2) Non-native speakers, who are not from the language group but have grown up in areas where the language was spoken, and so are fluent speakers from childhood. This is the case for a few Type A language teaching staff.

3) Some Type B languages of southern minority groups do not traditionally have written scripts, or if in existence, the written script is not used very much. These are languages that have been passed on orally and aurally over the generations and that is how these particular languages function. In order to maintain and develop these languages, non-native scholars lived with local people in centres where their target language was spoken, study and document them.

For example, Professor Li, Guowen, a Hànn Chinese native is an expert on the Nakhi language (Yin 2020) and today, he is the one of few remaining people who can write using the traditional Nakhi script. Professor Li started learning the Nakhi language and its traditional hieroglyphic script in the 1980s. He recorded the Nakhi language using the International Phonetic Alphabet (IPA) and the Nakhi Pinyin (Chinese Phonetic Alphabet) Script. During field studies, he recorded many proverbs, fables, sayings, hymns, songs, stories, etc. of the Nakhi people. Whenever he visited the remote Nakhi region, he always took a copy of the ‘Dongba Scripture’ (This is the bible of Nakhi religion) written in hieroglyphic script. He would then ask the Dongba scribe to read it in Nakhi. He documented the ‘Dongba Scripture’ using the Phonetic Alphabet and then translated it into the Hànn/Chinese language. The Dongba scribes were very important for Prof. Li, in his efforts to understand scriptural concepts.

In Australia, there are four main categories of Aboriginal language teachers at tertiary level: 1) Non-Aboriginal linguists and language teachers. This is the most common type of Indigenous language teacher. Although not native speakers, these teachers are highly proficient in Indigenous languages, learned while living and interacting with Indigenous people in Indigenous communities.

2) First language speakers of their own heritage languages, teachers who have grown speaking their own languages from childhood. Those with relevant qualifications may be officially employed as teachers and lecturers by institutions.

3) Non-native speakers of heritage languages, often teachers of revival language programs, who had their interest sparked in their target revival language through attending workshops about those languages.

4) Non-Indigenous and non-Indigenous language speakers: linguists or certified teachers officially employed by institutions, who co-teach with Aboriginal language specialists.

In China, at tertiary level, all minority language teaching staff are employed as full-time staff with the appropriate remuneration and superannuation payments. The main problem in the way staff are recruited is that native speakers who do not meet stringent recruitment criteria cannot be involved in teaching. This is not in the interest of saving any language.

Obviously, the real skills of native speakers need to be acknowledged and respected and utilised. Already, there are examples of courses that have been discontinued. This is not because there are no native speakers, but because the native speakers do not have the particular qualification required.

In SA and the NT, individual policy is a little better, allowing native speakers to team-teach with specialists in selected institutions. This means that even those who do not have teaching qualifications can still teach and pass on their invaluable language skills. However these people still face the insecurity of hourly rates of pay (§ 8.2).

Both countries provide in-service training for language teachers, but in Australia, the training is voluntary while in China it is compulsory. Generic pedagogy courses make up a core component of in-service teacher training in both countries.

According to survey recipients in China, SA and the NT. It is important to improve the professional skills of teaching staff in relation to their speciality areas of teaching. However, there are many problems involved in being able to offer appropriate and regular training. Two of the biggest challenges involve training costs and trainers: i.e., who pays for the training? who trains the teachers?

9.4 Curriculum policy and practice

9.4.1 Major findings of ethnic minority curriculum policy and practice in Chinese universities

In China, it is the responsibility of the professorial committee of each university department to design curriculum in accordance with the requirements of the PRC Ministry of Education. The design must also take into account the unique course and disciplines offered by each university.

Ethnic minority language related courses generally fall into two categories: language programs and non-linguistic programs with minority language instruction. Of 18 minority languages (Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh, Chinese Kyrgyz, Chinese Korean, Yí, Zhuàng, Yáo, Dǎi, Jǐngpō, Lāhù, Lisù, Nakhi, Wǎ, Hāní, Miáo, Bái) offered at

tertiary level, the Chinese Mongolian, Tibetan, Uyghur, Chinese Kazakh, and Yí languages have programs that go through undergraduate to PhD level.

Only the Chinese Mongolian, Tibetan, and Yí languages have non-linguistic programs. These involve a wide range of disciplines, including Law, History, Early Childhood Education, Media and Communication, Fine Arts, Music, Management, Mathematics, Physical Education, Chemistry Education, Business, Science Education, Computer Science, Environmental Science, Medicine and Pharmacy. In particular, Chinese Mongolian instruction is available in the majority of Bachelor programs at Hohhot Mínzú College.

Minority language and literature majors have both traditional and beginner programs. Traditional programs aim to train minority native speakers to be proficient in both speaking and writing Modern Standard Chinese as well as their mother tongues. Beginner programs target Hàn native speakers so that they can be proficient in speaking, reading and writing the particular minority language. There are beginner programs for the Chinese Mongolian, Tibetan, Uyghur and the Chinese Kazakh languages with the main goal being to train junior civil servants for work in ethnic minority regions.

The ‘Ethnic minority-Hàn bilingual translator and interpreter training’ previously referred to several key universities in the Xīnjiāng Uyghur Autonomous Region to train native Hàn speakers for proficiency in Uyghur-Hàn (Chinese Kazakh-Hàn) translation and interpreting. The program aims to produce highly qualified personnel for junior government jobs, e.g., Public Security.

Both language and non-linguistic majors for native speakers are designed to facilitate communication in both Chinese and the minority language, and to help minorities keep their own ethnic cultural practices.

The main aim of undergraduate programs is to train teachers for work in primary and secondary schools, and to train local people to be junior civil servants in their own regions. Successful graduates are ready to teach their own ethnic minority language, and Hàn/Chinese, and a selection of the following: English, Japanese, Ideological and Political Education, Mathematics, Physics, and Chemistry in schools in their own regions.

Undergraduates are required to do practical placements in their last semester, which some students arrange, by themselves, while others have placements arranged for them in internship foundation programs. Internship bases are places where students live while doing internships, which are seen as important foundation work for students and they must have the following conditions:

- 1) Meet the requirements of the teaching internship;
- 2) Both parties, the students and the internship base management, should share both the responsibilities and benefits of the base;
- 3) The base should be located close to the school where the internship is being carried out;
- 4) The base should meet the appropriate conditions for accommodation, study, health and safety, etc. for students during their placements.

Uyghur language majors do teaching placements in the Xīnjiāng Uyghur Autonomous Region. Tibetan language majors do theirs in primary or secondary schools in either Tibet, or the Tibetan autonomous areas in Sìchuān and Yúnnán. Beginner's program students, do live-in placements with minority families in minority areas so they can engage with local people. For example, Students of the Chinese Kazakh language and literature for non-native speakers program at MUC go and live with people in Chinese Kazakh autonomous areas so that they can use their skills and get to know the culture.

In addition to bilingual courses that help native ethnic minority people better communicate in areas such as finance and education, there are also bilingual majors offered just to facilitate communication between ethnic minority language speakers and Hànnà language speakers in areas such as the law. The following illustrates two examples where the law must be negotiated between two different cultures, to find the happy medium between modern Chinese laws and the traditional laws of minority peoples, such as the Yí people, whose laws and customs have been in place for thousands of years. One example involves the Yí people who live in Liángshān Yí Autonomous Prefecture. Their concept of honour is linked to fighting for what they believe in. They believe that men must show bravery through fighting. Sīgěi: A suicide because of conflict with B after being insulted. Sīgěi says the suicide was deliberate and makes B responsible for A's death. According to Yí law, the Sīgěi suicide is equivalent to murder, and B must be punished by the Dégǔ (i.e., the Yí elders) for A's death. This problem must be sorted out with the involvement of both central government and Yí legal representatives.

Another example: in Uyghur traditional marriage law, polygamy is permitted with single women marrying men who already have wives. This is against Chinese marriage laws which see marriage as monogamous, another area to be negotiated by both groups.

There are also bilingual courses to facilitate communication between Hà people and minority peoples to do with traditional medicine and pharmacology. Over centuries, ethnic minority doctors have developed treatments for many diseases using traditional locally sourced medicines. This is invaluable knowledge and medical professionals, both Hà and minority groups have teamed together to combine this knowledge with modern techniques to produce unique modern medical treatments. The most well-known ones are Chinese Mongolian medicine and Tibetan medicine.

There are also some shared programs related to minority religion and philosophy, such as Buddhist Logic (Tibetan Hetuvidyā) at SWMU, which can only be fully understood by those fully versed in the Tibetan language and Tibetan Buddhism.

In recent years, the scope of ethnology in China has become larger and broader, and some researchers now use the title of ethnic minority + ethnology in relation to ethnic minority groups, as if ethnology is the over-arching discipline. This is a kind of ‘trick’ used by educators to create more programs, which have little actual relevance to minority languages. For example, in addition to the well-known Měnggǔ xué (Chinese Mongolianology), Zàng xué (Tibetology), and Yí xué (Yitology), other disciplines are emerging, like the Zhuàng xué (Zhuangology), Yáo xué (Yaology), Miáo xué (Miaology) and Hāní xué (Haniology). It now seems that all 55 ethnic minorities can establish ethnological disciplines. This is not in line with the true meaning of ethnological studies and contrary to the general rules of academic development. The term of Míngzú (ethnicity)¹⁵ should not be abused.

A rational attitude towards the establishment of cross-disciplinary disciplines is needed. The naming of some disciplines such as Yitology has superficially expanded the scope of ethnological research, but in fact, it is a negation of ethnology.

¹⁵ There are misconceptions in the basic understanding of ethnology in China, both in theory and in practice. Ethnological research is now equated with the study of ethnic minorities and this line between mainstream Chinese culture and ethnic minority cultures is obviously prejudiced.

There are many examples of non-ethnological courses misusing the word ethnography in their titles: the curriculum of Ethnology (Tibetology) at SWMU is a Tibetan Language and Literature for Non-native speakers' course and includes Basic Tibetan Language, Tibetan Reading, Tibetan Grammar, Tibetan Writing; the Ethnology (Tibetology) PhD program at MUC is for students of Tibetan linguistics and Tibetan Literature. Ethnic Minority Economics is another one. All programs are under the Discipline of Ethnology are awarded Law degrees, but for all these courses, ethnicity is only the external characteristic of the study, and not the essence of the study.

9.4.2 Curriculum policy and practice in Australian (SA and NT) universities and TAFEs: major findings

At tertiary level, the majority of Indigenous languages are offered as introductory courses. The Gamilaraay language offered at ANU has an introductory course and a continuing course at both undergraduate and postgraduate level. Integrated programs and courses are offered at CDU in the NT in the Yolŋu Matha language. There is also an undergraduate level Diploma of Yolŋu Studies and a postgraduate level *Graduate Certificate of Yolŋu Studies* offered.

The Yolŋu Matha programs focus on language and conversational skills. Online Arrernte language courses at CDU/BIITE are well-designed and some Arrernte language units can be chosen as electives for their degree courses. There are no current enrolments for these subjects.

The Kurna and Pitjantjatjara languages are offered as intensive summer school programs at the UofA and the UniSA respectively. A course called: *'Reclaiming Languages: a Kurna Case Study'* is offered during the semester break every second year, with the main purpose being to understand how important it is for the people of a lost language to reclaim their language. These teaching and learning processes can also be applied to other languages.

The *'Pitjantjatjara Language and Culture'* course is an intensive study held annually during semester break with the main aim being to help students understand the Pitjantjatjara language and culture. In comparison, the Kurna course is more of a linguistic course while the Pitjantjatjara course focuses on the actual language.

Indigenous language programs at TAFE are in a more awkward position, as Gale (2017) points out: teaching Indigenous language through TAFE is like ‘putting a round peg into a square hole’. i.e., TAFE courses are very much ‘competency-based’, with curricula designed to be accessible through practice (e.g., hairdressing & building). As Indigenous language curriculum design is similar to that of learning a foreign language, this can be difficult to assess practically.

At both university and TAFE, the level of courses offered is elementary. There are no classes for fluent Indigenous language speakers. The courses offered benefit people who are already working on Indigenous communities, with the exception of the Arrernte language VET in school program in the NT. Certificates II and III in Applied Language (Arrernte) have the aim of 1) supporting the language and communities where the language is spoken; 2) training students to use the language in the workplace as much as possible.

Some Indigenous teachers and linguists say that Australia’s Indigenous language education system is broken, i.e., for LOTE a specific framework has been set to guide the teaching from elementary through to tertiary level, but this is not so for Indigenous languages. Individual educators usually need to create their own framework (curriculum), for the different Indigenous languages, based around ACARA’s Framework for Aboriginal Languages and Torres Strait Islander Languages.

TAFEs need to be RTO’s (Registered Training Organisations) before offering VET (vocational education and training) programs and it is not easy for them to do this. The smaller non-RTO language centres must partner with an RTO to offer their courses. Tauondi in Port Adelaide (Certificate III in Learning an Australian Endangered Language-Ngarrindjeri and Kurna) is in partnership with TAFE SA. The Alice Springs Language Centre (located in the NT) is in partnership with the Ripponlea (in Victoria). If for any reason these partnerships are severed, the courses are also null and void.

With successive generations, the last real native speakers of those languages are dying out and bi-lingual programs are struggling for their very existence. They are struggling to find the financial backing needed, to find the appropriate educators, and struggling on so many more levels.

The government did fund Aboriginal people to go to BIITE in the NT to do teacher training. After they qualified, they went back to their own communities to teach. However, when Eileen, the sister-in-law of Ngarrindjeri language teacher AT4 contacted BIITE to learn to teach Ngarrindjeri, the lecturers said ‘no’ because none of them could speak it and she herself was not fluent in the language. However, a few lecturers let Eileen form a language group to work on her (not actively spoken) language under the guidance of the college. Similar groups have also been set up for other languages, but now if people do not know their languages very well, BIITE has no courses to help them become teachers of those languages.

In China, minority people want to study their own languages formally because they want to get a deeper understanding. But in Australia, people who want to have a deeper understanding of their own heritage language and culture go back to their traditional lands, and sit with the elders and involve themselves in the community. This is the most practical way to learn and retain these skills and be able to pass them on to following generations.

The issue of setting up more language courses at university level is a difficult one. Universities are not allowed to set up new courses without the required number of students to fill them. Choice of language to teach is also difficult (AE2, personal communication, 17 July 2017) especially with regard to the revival programs at TAFE and university.

As noted (AT4 & AT2, personal communication, 16 December 2018), the situation for endangered languages is similar to this: A horse is pulling a heavy tram along the tracks, but the horse is doing all the work and it is hard to get the tram moving. In other words, it is very difficult to get these Indigenous programs moving, to get students interested and involved at the initial stages, no matter how good the curriculum design, teachers and resources are.

9.4.3 Discussion on minority and Indigenous language curriculum policy and practice in the universities and TAFEs of China and Australia (SA and NT)

China and Australia have significant differences in curriculum policy. The main differences involve three areas: curriculum levels, aims of curriculum, and curriculum outlines. Regarding curriculum level, Ethnic Minority Language Programs are offered from undergraduate level to PhD level in China. Courses range from beginner to advance. However, in Australia,

Indigenous languages are mainly offered as credit courses for other university degrees. Only the Diploma of Yolŋu Studies; The Graduate Certificate in Yolŋu Studies; and the Graduate Certificate in Wiradjuri Language, Culture and Heritage are offered as accredited programs in their own right. All other Indigenous language courses in Australia are taught at beginner level.

Regarding the aims of curriculum, in China, programs for native speakers have the goal of training primary and secondary teachers to teach across the curriculum. The programs also aim to train workers for various industries, for academic research in universities and institutes, and as translators and interpreters, i.e., equipping people to work in ethnic minority regions. Beginner minority language programs train students to work for government agencies. The majority of these beginner programs are offered free of charge by local governments and universities to attract native Hà̃n speakers to work as supervisors, managers and coordinators in minority areas.

In SA and the NT, the L1/L2/FL programs aim to provide non-Aboriginal language speakers who are already working with Aboriginal people in Indigenous locations, with a better understanding of Indigenous language and culture and to facilitate more understanding and more effective working relationships.

Revival language programs in the university sector aim to show how important it is to conserve the valuable knowledge of these once vibrant languages, and to give students an understanding of how revival research is undertaken. Students are encouraged to take part in research activities for language revival and are hopefully motivated to continue these studies. Revival language programs in the TAFE sector have the aim of teaching Aboriginal people their own heritage languages, and encouraging them to use their own languages dynamically within their communities.

Curriculum in China can be roughly divided into two categories: A. Language programs and B. Non-linguistic programs. Category A involves 1) Language programs for native speakers and 2) Language programs for beginners.

1. Language program for native speakers. These programs apply to:

1) Type A language program students have a background of having systematically learned an ethnic minority language throughout their schooling. Core curriculum

outlines include courses in minority languages, e.g. *An Introduction to Linguistics; An Introduction to Literature; A General Theory of Ethnic Minority Language; Ethnic Minority Group Ancient Literature; Ethnic Minority Folk Literature; History of Ethnic Minority Literature*; and courses in the Chinese/Hàn language such as Modern Hàn language, Hàn Literature, and bilingual courses in Hàn language/minority language for the purposes of training translators and interpreters.

2) Type B language program students are proficient in speaking and listening in a minority language before their university study. However very few of them are able to write in their minority language before enrolment. Curriculum outlines involves minority language courses, Hàn-minority bilingual courses, and Hàn language courses.

2. Language programs for beginners. Only Type A languages offer minority language beginner programs. Core courses include basic ethnic minority language knowledge, involving reading, writing, listening and speaking.

Category B (Non-linguistic programs) adopt the mode of ‘specialised + ethnic minority language’, meaning the curriculum outlines contains both specialised and ethnic minority language courses. Specialised core courses are instructed in minority language or bilingual Hàn language/minority language.

In Australia, the L2/FL programs are mainly based on language learning content, e.g., pronunciation, grammar, reading texts and conversation, language and culture. However, revival language programs in the university sector have a different focus. Revival language programs mainly focus on linguistic studies, as applied to the process of reviving Indigenous languages.

In the TAFE sector, revival language programs try to reconnect Indigenous people with their own dormant native languages, in a push to have as many people speaking these languages as possible. In other words, the revival language courses in the university sector focus on academic and theoretical content, while at TAFE the focus is on actual language revival practice.

9.5 Teaching methodology and material policy and practice

9.5.1 Policy and practice for ethnic minority language teaching methodology and material in Chinese universities: major findings

In China, classroom size for minority language courses are of medium size, which often prevents much real focus on speaking the particular language. The following outlines the materials and methodology used.

Undergraduate specialised core courses are taught in medium-sized classes of 30-50 students. PowerPoint lecturing is the main teaching method used and there are few opportunities for staff to interact with students. At postgraduate level, specialized core courses are taught in small classrooms of less than 10 students and there are more opportunities for interaction between teachers and students, and more opportunities for group discussion among students. At PhD level, the one-to-one meeting between supervisors and their students is the main method used. In classroom teaching, there is never more than one lecturer in the room.

The medium of instruction used depends on the course and curriculum. Generally speaking, ethnic minority language courses for native speakers are mainly instructed in the ethnic minority language, and non-linguistic specialised courses are normally instructed in bilingual Hànn / minority languages. For beginner ethnic minority language programs, minority courses are instructed primarily in Hànn language at the beginning, until language skills in the ethnic language improve, and then the target language takes over as the medium of instruction.

If a minority language has standardized pronunciation, teachers will use it in classroom teaching. Examples of this are the Uyghur and the Chinese Mongolian languages. However, when an ethnic minority language does not have standard pronunciation, a lecturer will 1) use the native dialect as the medium of instruction if the dialect does not vary significantly. As an example of this, most people who speak different Tibetan dialects can understand and communicate with each other no matter which dialect is being spoken. 2) If dialects vary significantly, the lecturer will divide students into different classes according to dialect. For example, at SWMU, Yí language courses are instructed in Xǐdé County dialect, and Modern Yí script is taught in class. Whereas at YMU, the Yúnnán Yí dialects are taught along with the traditional Yí script. The Déhóng Dǎi and Xīshuāngbǎnnà Dǎi dialects and their scripts are significantly different, so students speaking these two dialects study in different classrooms. 3)

When there are students speaking many different dialects, the lecturer will often use the dominant Hànn Chinese language as the medium of instruction. For example, the Jǐngpō language lecturer at YMU uses Mandarin to teach specialised courses because many of his students speak the Zǎiwǎ dialect of the Jǐngpō language. At postgraduate level, however, all courses are instructed in the Hànn language.

Type A language programs, such as Uyghur, Tibetan, and Chinese Mongolian, are offered in several universities, and these universities share their teaching materials freely. However, due to the significant differences between the Yí dialects and scripts of different regions, Yí language materials cannot be shared in the same way, but they can still be used as reference materials.

Very few universities offer Type B languages such as the Dǎi, Nakhí, Jǐngpō, Lāhù, Zhuàng, Miáo, Hāní, Wǎ, Lisù, or Bái, so these unique minority language programs have no shared teaching materials. Textbooks and materials must be laboriously compiled by staff themselves.

A Lack of teaching materials is a common issue for all Chinese ethnic minority language courses. Some Type B courses, such as the program for the Lāhù language, only have one textbook, and others do not have any textbook or published reading material at all.

Another problem that has plagued the teaching of ethnic minority languages for years is that of outdated teaching materials. Materials compiled and edited decades ago, are no longer suitable in a modern context. An example of this concerns the Uyghur language. Speakers of that language have pointed out that the teaching materials for the Uyghur language beginner program are out of date. Speaking materials presented in the text are too formal and people do not actually speak like that anymore in daily life i.e., in their normal use of the language (CS10 & CS11, personal communication, 13 June 2016).

In the past, teaching materials were selected by individual teaching staff, but in recent years, teaching staff have been obliged to consult with their department teaching committee (a team of academics, usually senior staff, in each department who are the decision makers for any practice or policy introduced in a particular department) before introducing any new teaching materials.

9.5.2 Policy and practice of Indigenous language teaching methodology and material in Australian (SA and NT) universities and TAFEs: major findings

The main teaching modes for Indigenous language in universities fall into four categories: intensive class teaching; regular classes on campus; on-line virtual classes; and mixed mode.

- Intensive class teaching: this mode is often delivered during semester break with the study duration of two to three weeks. For example, *Reclaiming Languages: a Kaurna Case Study* at the UofA is offered every second year. *Pitjantjatjara Language and Culture* summer school at the University of South Australia is offered annually.
- Regular on campus classes: The Yolŋu Matha language program at CDU is an example of classes taken on campus through traditional teaching mode.
- On-line virtual classes: Staff teach and interact with students through an online teaching platform. For example, the Arrernte and Bininj Kunwok language programs at BIITE/CDU use the online teaching platform, 'Learnline' which provides students anywhere with the opportunity to study these languages. This mode also applies to students of other universities and to other Indigenous language units (ANU, Monash, Melbourne, BIITE, and CDU).
- Mixed mode: students attend face-to-face workshops (offered in blocks), and also engage in on-line learning before and after workshops. Only Australian Indigenous students at BIITE are eligible for this study.

Many TAFE students already have jobs before enrolment or are completing apprenticeships or traineeships through their studies. Accordingly, the main teaching modes used in the TAFE sector are Block Teaching, Workshop Teaching, and Vocational Education and Training (VET), in schools.

- Block Teaching: refers to a model of teaching where students study subjects intensively for a 'block' of weeks or months. An example of this is the Ngarrindjeri language program at Tauondi College Port Adelaide, which is offered in two-week blocks.
- Workshop Teaching: this usually applies to Aboriginal language programs, which have been suspended. Trial workshops like pilot projects are offered before formal curriculum is redesigned.

- VET in schools: students can choose to study VET subjects as part of their senior school certificate. The VET units may count towards a student's ATAR or their Overall Position (OP). In the NT, VET Certificate III and IV in the Arrernte language are taught in some senior schools.

Intensive block mode is used for both undergraduate courses for university students and non-accredited courses for the public. Students with heavy workloads during semesters are able to attend these courses during semester breaks (the Kurna course at UofA).

Indigenous language courses offered in universities using regular class mode are few and far between, and mixed mode study allows Indigenous students living in remote areas to study without having to leave their homes for long periods of time. On-line virtual classes also allow students who are far away from the educational institution, the opportunity of taking Aboriginal language courses from universities in other areas.

Both block teaching and workshop modes are convenient for students who already have jobs and other commitments, as they can study intensively instead of drawing out the process.

VET in schools is an innovative mode, and students who successfully complete their study are awarded vocational certificates. This enables them to apply for work in the relevant area. VET studies can also motivate students to do further university study and to apply for jobs related to Aboriginal language and culture. All modes play positive roles in the utilisation and maintenance of Aboriginal languages.

Two teaching methods, the Eclectic Method and the Partially Immersion Learning Method have been widely adopted in the teaching of Aboriginal languages.

The Eclectic Method is a language teaching technique combining all approaches depending on the learner. For example, The Kurna language Summer School at UofA uses this method: Due to the number of students, lecturing is the main teaching method and lectures are based on linguistics and language use, with each student having the opportunity to practice speaking the Kurna language in class. Kurna people are always invited to the class to speak and mingle with students, so that students can get a balanced insight into the Kurna language and culture. The program also includes a one-day excursion to areas of cultural and spiritual

significance to the Kurna people. The Ngarrindjeri language program at Tauondi also adopts the eclectic method, and involves, among other things, a grammar translation method, storytelling, and speaking.

Partial Immersion Learning is a bilingual teaching method used in language classes where both the first language and the target language are used for instruction. The Pitjantjatjara Summer School at UniSA uses a method called: 'Listen! Watch!, and then Try!' This method encourages students to start using the target language from the beginning of their study. All kinds of language, e.g., jokes, life anecdotes, feelings and emotions, children's songs and ceremonies are used as the medium for this method.

Yolŋu Matha language teachers at CDU also use a form of immersion learning to teach their language. They use the way Yolŋu children learn their mother tongue to teach students (i.e., by copying their mothers and the people around them).

Generally speaking, total immersion learning is the ideal method for learning any language. However, to do this properly requires many pre-conditions such as experienced teachers with absolutely fluent target language skills (extremely hard to do with a revival language that only one person speaks). The method also requires intensive one on one learning, and literally years of immersion, which is the amount of time anyone needs to be truly fluent in another language. As a result, the limitations of this method in a classroom setting immediately become clear.

Using the way children learn their mother tongue to teach a second language to adults (an immersion approach) means that students can immediately begin to speak the other language. However, the logistics and limitations of any classroom mean that this is not an easy method to use, when it is also necessary to learn grammar rules, spelling, etc.

Classroom Language of Instruction: English is always the main medium of instruction in Indigenous language classes, because:

- 1) Everyone speaks English and they learn their second language by relating it to their first language i.e., of necessity, the approach is bilingual, based on English.

2) Teachers often have limited target language skills i.e., they themselves are not always fully fluent in the target language. And revival languages have few if any speakers and no native speakers.

In some languages, fluency was lost two or more generations ago. Revival language teachers learn their target languages from static historical tapes and documents rather than dynamically, i.e., by mixing with users of that language. This means it is very difficult (impossible) for anyone to attain true fluency in these languages in the way that we use our own living native languages on a daily basis. The dynamic conditions, i.e., a community of interconnected language users and a knowledge of the environmental social and spiritual conditions the language was used in are simply not available anymore for revival languages, for this process to occur. An example of this is the Ngarrindjeri teacher AT4. Although she has been working with the Ngarrindjeri language for 20 years, she is not completely fluent in this language.

Most Aboriginal language teaching materials are based on archival materials compiled years ago by missionaries and linguists. Sources range from many decades ago to more than a hundred years ago (Some of these audio and written documents have been uploaded to websites).

Obviously, these are static sources of language, which in no way recreate the dynamic systems of living spoken languages. At best, all we can really do is to learn something about these languages, at the time the materials were collected (i.e., we no longer use 19th century English today, it has evolved over time, to the modern usage we have at present. This language evolution happens in all languages, and will continue as long as there are human beings using language).

9.5.3 Chinese and Australian (SA and NT) minority and Indigenous language teaching methodology and material policy and practice in universities and TAFE: Comparison

In Australia, course delivery modes are more flexible and show more care for the whole process of preserving what is left of these fragile languages than in China. Indigenous students can choose regular, intensive, on-line virtual, or mixed mode studies and complete their tertiary

education studies according to their own situations. Those who successfully complete their studies are awarded a degree just like any other student. However, in China minority language students have limited options because most employers only recruit students admitted to universities through the national university recruitment procedure. This means that full-time on campus study is really the only mode available for all students.

The criteria that teaching staff need to satisfy is demanding in both China and Australia. In Australia, this means that very few Aboriginal or minority language speakers can fulfil the criteria to become fully qualified teaching staff. As previously mentioned, when teaching Indigenous language classes, both a linguist (or registered teacher) and one or more Aboriginal language specialists (or an Aboriginal language teacher) should be present. Aboriginal language specialists (or teachers) are most often recommended by Elders of a particular spoken language group. And these teachers are the ones who do the main teaching of the target language. The role of the linguist (or registered teacher) is more or less supervisory and this person must have a strong academic background and teaching qualifications. This kind of teaching is an effective model in both theory and practice.

In China, however, things are very different. There is no co-teaching model in China, and ethnic minority language classes are taught in a traditional classroom setting with one teacher. Teachers must be native speakers (in Type B language programs there are also a few non-native speaking teachers who are fluent in the target language) of the target language and have the appropriate academic qualifications. Unfortunately, although there are plenty of speakers of these languages, most find it very difficult to meet these stringent conditions, and this has resulted in a lack of any real development in the teaching of these languages courses (especially so for the southern minority languages) because there are just not enough teachers with the qualifications demanded.

Taking the Nakhi language program at YMU as an example, there are only a few academics left who are able to use and teach the traditional Nakhi script and the majority of them are of advanced years, so YMU, the only university that offers a Nakhi language program at tertiary level, has had to suspend this course. The last expert with the academic qualifications to teach it, Professor Li, retired recently. In fact, some elderly Dongba (i.e. members of the priest class of the religion of the Nakhi people) can still read and write their own traditional script. However, as they do not have academic qualifications, the rigid education system cannot

‘see’ them, i.e. it is blind to the fact that if they do not let these people teach their unique script, already endangered, the language will very likely disappear (this is also true for other minority languages). If China adopted Australia’s teaching model (as described above), it would at least be a way of acknowledging and respecting the unique skills of people who are still using their own heritage languages. It would also, hopefully, go some way toward assisting in the maintenance and preservation of those languages.

With regard to teaching methods, both China and Australia different methods according to training objectives, teaching targets, class size, limitations and conditions of actual buildings, structures, etc. Generally speaking, both countries use the lecturing style for medium and large size classes. In Australia, smaller classes are common at many different levels, whereas in China, the only students who have the luxury of smaller classes are those doing postgraduate students.

In China, both native and non-native ethnic minority language courses are heavily based on theory. Any actual language practice is merely supplementary. In the exam-oriented education system in China, ethnic minority beginner classes are heavily based on the grammar and translation-based method, i.e., the traditional L2/FL teaching method. This is a method where students learn grammar rules and then apply them to the translation of phrases and sentences in the target language. Thus, the primary skills dealt with in these classes are reading and writing and there is very limited dynamic listening and speaking practice. Teachers focus on these skills, (i.e., reading and writing) because this is how language proficiency in all languages is tested in China. This is because it is easier and more convenient to test in these areas, and while students may get good examination results, most remain unable to communicate in the target language after graduation.

China and Australia both have the problem of dialectal choice when teaching Indigenous languages. In Australia, teachers consult with students, to choose the most widely spoken and preferred dialect of the particular language. For example, Arrernte language classes in Alice Springs use the central Arrernte dialect, but the teachers are not native speakers of this dialect. Native speakers in the class are given the job of ‘policing’ or correcting any errors made by teachers. In China, dialectal choice is of course, more teacher-oriented and university lecturers choose the dialects they are most familiar with for teaching. This gives rise to some problems. For example, the lecturer of the Jǐngpō language program at Yúnnán University is a

native Jǐngpō speaker, but some students only speak the Zǎiwǎ dialect of the Jǐngpō language, making it difficult for them to fully understand what the lecturer is saying. In this case, the lecturer uses Mandarin as the medium of instruction.

All Indigenous and minority language courses in both China and Australia have the problem of outdated teaching materials. As noted, materials are so old that they cannot reflect the real or modern usage of these languages to any degree. Although Type A language programs in China have some updated teaching resources, the teaching materials for Indigenous language courses in Australia and Type B language programs in China are severely deficient.

While there are many difficulties associated with developing ethnic minority / Indigenous language teaching materials, including, finding the right people to compile proper textbooks, limited references to draw material from, and scarcity of funds, there is an urgent need for the development of modern teaching materials suitable for today's society for all these programs.

9.6 Resourcing policy and practice

9.6.1 Ethnic minority language program resourcing policy and practice for Chinese universities: major findings

In China, no special funds are allocated for Type A ethnic minority language programs, even though it is widely known that developing minority language programs requires a serious amount of funding. For Type B minority languages, the Faculty of Ethnic Minority Culture at YMU is given ¥500,000 RMB (\$100,000 AUD) annually by the local government to develop programs.

Lack of funding can significantly restrict the development of ethnic minority language programs, which as noted, already suffer from neglect. The problem of outdated teaching

materials never seems to improve and without sufficient funding, nothing much will change and no new practical textbooks will be compiled.¹⁶

9.6.2 Indigenous language program resourcing policy and practice for Australian (SA and NT) universities and TAFEs: major findings

When designing curriculum, most Indigenous language courses / programs initially receive a government grant (as noted in §7.5 and §8.5). However, after that, each institute needs to find funding to keep the work going. Resources for these programs are not ongoing and consistent.

Indigenous programs especially need support in the first year because of the many difficulties they face, i.e., difficulties in recruiting students and in finding the funds to maintain and continue courses. Indigenous language courses cost more to develop than dominant language programs due to small populations of speakers, a shortage of fluent speakers and a lack of materials. Federal and state governments have reduced financial support for Indigenous language education and while in the short term this might save money, in the long term, this is sure to speed up the loss of the last remaining unique Indigenous languages.

Funding at university level for any particular course is often calculated on the numbers of students who want to study that course. The equation is simple, if there are not enough students, the course will find it difficult to get funding. While there is no special funding set up for Indigenous language programs, financial support for Indigenous education is higher than for standard education programs. However, it is not just money as needed.

After the Gillard Government (2010 -2013), a review of educational quality found many courses seriously lacking. The result was that all kinds of TAFE courses were axed. At the time, TAFE had to increase tuition fees because of the loss of so much financial support. Now it is much harder to get funding for programs including Indigenous language programs.

9.6.3 Discussion on minority and Indigenous language resourcing policy and practice in the universities and TAFEs of China and Australia (SA and NT)

¹⁶ In China, both central and local governments give ethnic minority language programs financial support, which includes tuition fee waivers, tuition fee deductions, scholarships, and student subsidies. These supportive measures attract numerous students to apply for ethnic minority programs.

When compared with mainstream languages, it is obvious that the development of ethnic minority and Aboriginal language programs requires more support, financial and otherwise. Institutions of both countries receive one-off funding when setting up or designing programs, but there is no continuous long-term funding (an exception to this is the Faculty of Ethnic Minority Culture of YMU).

In China, students who study relevant ethnic minority language programs are able to obtain financial support from governments and universities to fund their studies, however, no special funding is available to ethnic minority / Indigenous language teaching staff.

As previously stated, ethnic minority and Indigenous languages are unique and because of this consistent long-term financial support should be made available for their development and continuation. This is also true for teaching staff. Special funding should be made available to support and develop the skills of these front line endangered language workers.

9.7 Evaluation and professional accreditation

9.7.1 Evaluation and professional accreditation for ethnic minority language programs in Chinese universities: major findings

As stated, the education system in China is heavily exam-oriented and student evaluation is based on both summative and formative assessments. Normally, summative assessment results (including mid-term and final examinations) determine whether a student will be allowed to graduate. Apart from thesis work, the majority of relevant ethnic minority language programs at Bachelor and Masters level are also exam-based. Both Bachelor and Master theses are awarded non-graded credits and assessed as pass or fail. At Masters and PhD levels there is also a requirement to publish, and this requirement varies from university to university.

The overall policy for tertiary education in China is one of ‘strict-in, lenient-out’, which means, once they have done the hard work of gaining entry to a university, students are more or less assured of obtaining a university degree. The ethnic minority language programs are in particular, known to be easy for students to obtain a degree; even for those who have not fully met the requirements of the study. An example of this is students who do their major study in the Yí language. After four years of study, they are still unable to read or write using the Yí

script. Another example concerns the beginner Uyghur language program. After receiving their Bachelor degree in Uyghur language and literature some students are still unable to communicate with native Uyghur speakers.

At the end of each semester, every university requires students to assess teaching staff and the courses they have experienced. These assessments are anonymous and submitted online. Unfortunately, this system has been abused with known cases of teaching staff trying to get a good assessment by falsely giving students high examination marks.

However, regarding minority language programs, even when teachers get negative assessments, there are few penalties, due to the severe shortage of teaching staff. Because part of the teaching assessment is based on research and publication, teaching alone is not a decisive factor when considering staff for promotion. Unfortunately, this fact makes complete disinterest in teaching very common in tertiary education in China.

This lack of interest in teaching and curriculum design has also led to the awarding of inappropriate degrees in some disciplines. For example, the curriculum of Ethnology (Tibetology) at SWMU is basically, Tibetan Language and Literature for Beginners, however graduating students are awarded a Bachelor of Law. Ethnic minority language programs are offered from Bachelor to PhD in the university sector.

9.7.2 Evaluation and professional accreditation for Indigenous language programs in Australian (SA and NT) universities and TAFEs: major findings

Professional accreditation

In the university sector, students who enrol in the Graduate Certificate in Yolŋu Studies and the Diploma of Yolŋu Studies at CDU / BIITE must take Yolŋu language courses for both core and specialist elective units. Graduates are awarded Higher Education Undergraduate Level Diplomas and Postgraduate Level Graduate Certificates respectively. Arrernte language courses at CDU are offered within some degrees as Specialist Electives. Pitjantjatjara Language and Culture at the University of South Australia and Reclaiming Languages: a Kurna Case Study, at the UofA are offered intensively during semester break. The Pitjantjatjara course can be chosen as a core unit or an elective within some degrees. The Kurna course has been

accepted within Indigenous Studies as an elective unit. Both intensive courses are also open to the public as non-accredited short courses, with no professional accreditation.

In the TAFE sector, ongoing Indigenous language programs include:

- Certificate III in Learning an Endangered Aboriginal Language-Ngarrindjeri and Kurna at Tauondi College;
- Certificate III in Gumbaynggirr Language and Culture Maintenance and Certificate III in Learning an Endangered Aboriginal Language (Gathang) at MALCC;
- Certificate II & III in Applied Language (Arrernte) at Alice Springs Language Centre;
- Certificate I in Fundamental Aboriginal Language for Personal Use and Certificate II in Basic Aboriginal Languages for Social Use at TAFE NSW.

On the successful completion of studies, students are awarded the corresponding certificates for these TAFE programs.

Evaluation

The Kurna course at the UofA is a linguistic course focusing on culture and community development. Basically, the assessment for this course focuses on spelling, translation, word-building and grammatical structures, pronunciation, and relevant sociolinguistic issues.

The Yolŋu, Arrernte, Pitjantjatjara courses are language-based, and their evaluation involves vocabulary, grammar and translation tests. These course assessments focus on elementary vocabulary, grammar, pronunciation and especially on conversational skills because Indigenous languages have no traditional writing scripts.

Other language-based courses are more comprehensive, e.g., the Yolŋu course assesses language skills (vocabulary, grammar, conversation, and translation), culture (kinship, life, and traditional conventions), literature (literature analysis, and application skills in the transcription and translation of Yolŋu literature to develop a sophisticated working knowledge of Yolŋu grammar).

9.7.3 Discussion on evaluation and professional accreditation for minority and Indigenous language programs in the universities and TAFEs of China and Australia (SA and NT)

In China, beginner ethnic minority language programs aim to develop and strengthen the areas of reading and writing. However, these programs should concentrate more on evaluating communication skills. While the ethnic minority language native speaker programs should strengthen the assessments of reading and writing. Assessments should be broadened so that all the elements of language learning are available to students majoring in ethnic minority languages so that the graduates are fully ready for employment or further study after graduation.

Ethnic minority language programs are offered from Bachelor to PhD in the university sector. As previously noted, some Mínzú universities have created confusing ‘Ethnology’ postgraduate programs. It is easy to get new programs under the Discipline of Ethnology approved and staff have taken advantage of this to get more Master and Doctoral programs. In the name of ‘ethnology’, disciplines such as Economics, Linguistics, Literature and History have been able to set up these confusing degrees with students awarded Law degrees (the discipline of Ethnology awards Law degrees in China), complicating further studies and employment for graduates. In detail, being awarded a Law degree after studying an ethnology-minority language major puts graduates at a disadvantage in the job market compared to students who have studied exclusively in either Language or Ethnology.

In Australia, there is no full degree award for Indigenous language programs. Indigenous language related diplomas and graduate certificates are offered at university level but courses are most often taken as electives for other degrees. This shows that Indigenous language education still has a low academic profile, and is not given the full respect and support that it deserves.

9.8 Further study and career pathways

9.8.1 Further study and career pathways for minority language programs in Chinese universities: major findings

With regard to the situation in China, after my initial research survey, a follow-up investigation showed a clear picture of employment prospects and further study opportunities for these

programs (see Table 9.2). Of the nine undergraduates, who took part in the survey, five are now working as junior civil servants in their hometowns and two are studying abroad. Of the final two, one has just received his Master's degree in Hàn language studies, and has found university employment as an administrator in his ethnic minority area and the other is working as an ethnic minority language teacher in a middle school in his hometown.

Table 9.2 Social Status of Interviewees in 2016 and 2021 in China

	Interviewee	2016	2021
Bachelor	CS1	2 nd year student of Uyghur Language and Literature at MUC	further study in the USA
	CS2	3 rd year student of Tibetology at SWMU	junior civil servant in his hometown
	CS3	3 rd year student of Tibetan Language and Literature at SWMU	secondary school Tibetan language teacher in his hometown
	CS4	3 rd year student of Tibetology at SWMU	further study in Canada
	CS5	3 rd year student of Tibetan Language and Literature at SWMU	junior civil servant in his hometown
	CS6	Final year student of Yí Industry Management at SWMU	In 2016, SWMU recommended him to work as a junior civil servant in Yúnwù Village, Ziyún Town, Guǎngyuán City, Sichuān. He is a budding Hàn-Yí bilingual poet, and published a number of poems.
	CS7	Final year student of Yí-Hàn Bilingual at SWMU	In 2016, SWMU recommended him to work as a junior civil servant in Lǎojūn Village, Huidōng Town, Liángshān Yí Autonomous Prefecture, Sichuān.
	CS8	Final year student of Yí-English Bilingual at SWMU	He studied Master in Chinese Modern and Contemporary Literature at Jinán University from 2017; he works as administrator at XCU since 2020.
	CS9	SWMU Yí-Hàn Bilingual major graduate; civil servant in her hometown	Same as 2016
Masters	CS10	2 nd year student of Uyghur language and Literature at NWMU	lecturer at a university in Xīnjiāng
	CS11	2 nd year student of Uyghur language and Literature at NWMU; TAFE teacher in Xīnjiāng	PhD in Uyghur language at NWMU ('Key Personnel Training Program for Ethnic Minorities' scholarship)
	CS12	2 nd year student of Hàn Literature in the Department of Uyghur Language and Literature, NWMU	administrator at Guǎngzhōu Huáli Science and Technology Vocational College since 2019
	CS13	Final year student of Chinese Mongolian Folk Literature at NWMU	civil servant in the Health and Epidemic Prevention Department in her hometown
	CS14	1 st year student of Chinese Mongolian Folk Literature at NWMU	civil servant in the Qīngshuǐ town hall, Hohhot City, Inner Mongolian since 2019
	CS15	1 st year student of Chinese Mongolian Folk Literature at NWMU	doing international trade in her hometown
	CS16	1 st year student of ethnic minority language (Lisù) at YMU	civil servant in Bǎohé Town, Wéixī County, Dìqīng Tibetan Autonomous Prefecture, Yúnnán

	CS17	1 st year student of ethnic minority language (Jǐngpō) at YMU	unknown
	CS18	1 st year student of ethnic minority language (Jǐngpō) at YMU; tutor at Déhóng Teacher's College	lecturer at Déhóng Teacher's College; published a number of papers
	CS19	1 st year student of ethnic minority language (Jǐngpō) at YMU	Culture, Sports, Radio, and Television Bureau of Ruili City, Déhóng Dǎi Prefecture, Yúnnán
	CS20	1 st year student of ethnic minority language (Nakhi) at YMU	tutor at West Yúnnán University since 2018
	CS21	1 st year student of ethnic minority language (Dǎi) at YMU	correspondent (civil servant) in the Déhóng Media Group
	CS22	1 st year student of ethnic minority language (Dǎi) at YMU; participated the national project 'Dǎi-Hàn Translation Audible Electronic Dictionary' in 2016	teaching Dǎi language at West Yúnnán University of Applied Science since 2018
	CS23	1 st year student of ethnic minority language (Dǎi) at YMU	PhD at Běijīng Language and Culture University
	CS24	1 st year student of ethnic minority language at YMU	Hàn language teacher at No. 2 High School in Nányáng City, Hénán Province
PhD	CS25	1 st year student of Chinese Kazakh Language studies at MUC	unknown
	CS26	1 st year student of Zhuàng Language studies at MUC	researcher in Chinese southern minority language studies at Húnán Normal University
	CS27	1 st year student of Tibetology at SWMU	lecturer in ethnology at Héxī University, Gānsù
	CS28	1 st year student of Yiology at SWMU; lecturer in Business English at XCU	Associate Professor in Business at XCU
	CS29	1 st year student of Tibetology at SWMU	lecturer in ethnology at Chénggdū Normal University
	CS30	student of ethnology at National Dong Hwa University, Táiwān	Postdoctoral fellowship at National University Research Centre for Humanity Innovation and Social Practice, Táiwān
Teaching staff	CT1	Associate Professor and Dean of Tibetan Language and Literature Department at NWMU	Same as 2016
	CT2	Associate Professor in Chinese Mongolian-English programs at HMC; student in Chinese Mongolian language studies at MUC	head librarian of HMC; chairperson of multilingual translation and interpretation at HMC
	CT3	Associate Professor and Dean of Tibetan Language and Literature Department at NWMU	Same as 2016
	CT4	Associate Professor in Tibetan Language and literature at NWMU	Same as 2016
	CT5	lecturer in Tibetan language and literature at SWMU; student in Tibetology at SWMU	Senior lecturer in Tibetan language and literature at SWMU
	CT6	Professor in Yí language and literature at YMU	Same as 2016
	CT7	lecturer in Zhuàng language and literature at YMU	Associate Professor at YMU
	CT8	Associate Professor in Lisù language and literature at YMU	Same as 2016
	CT9	lecturer in Hāní language and literature at YMU	Deputy Secretary of the Faculty of Ethnic Minority Culture Party Committee Office at YMU

CT10	Lecture in ethnic minority folk literature at YMU	Associate Professor in ethnic minority folk literature at YMU
CT11	Tutor in in Wǎ language and literature at YMU	lecturer in Wǎ language and literature at YMU
CT12	Associate Professor in Wǎ language and literature at YMU	Same as 2016
CT13	Professor in Jǐngpō language and literature at YMU	Same as 2016

Of the fifteen Masters students surveyed, five are now working as senior civil servants in their hometowns. Five are working in the higher education sector as administrators or lecturers. Two are studying for their PhD in relevant fields. One is teaching Hà language at middle school and one is working in the international trade. The whereabouts of the last person is unknown.

Of the five PhD students, three are now working as university lecturers, unfortunately, none of them is teaching their own ethnic minority languages. Two are working as university researchers, and again I have been unable to reconnect with the final person in this category.

Of the thirteen academic staff surveyed, seven have been promoted. The others remain in the same positions as most were already working as associate professors or professors.

Previously, studying an ethnic minority program at university meant that employment would be arranged after graduation, with jobs mainly in the civil service and teaching areas. However, in recent years it has become progressively more difficult for this system to work because of the ever-increasing number of graduates. These days, most graduates have to find their own jobs, with a small number opting to stay on a university and do further study.

In China, in the big cities and more developed areas, the job market is highly competitive and not very friendly to, or interested in, graduates from ethnic minority areas. This means that more than 90 percent of these graduates must go back to their home areas to find work. Civil service jobs are the most sought after (and not just by graduates from Minority language programs but by everyone in China). This is because they have the best salary and conditions attached to them.

It is easier for graduates of traditional native speaker programs to find employment in this way because of their native language ability. They are most often employed to work in

ethnic minority autonomous regional governments, public security bureaus, police stations, prisons, courts, and schools, etc. Admission quotas based on government demands are usually attached to ethnic minority language beginner programs. Numbers of students for both the Uyghur and Chinese Kazakh language for beginner programs are based on the demands of the Xīnjiāng government. Because of this, graduates can easily find jobs in the Xīnjiāng Autonomous Region. However, graduates of Tibetology (the beginner program for the Tibetan language) at SWMU have difficulties finding satisfactory jobs, because: 1) the program, teaching basic Tibetan language for non-native speakers, awards the degree of Bachelor of Law. Obviously, as noted, ‘Bachelor of Law’ does not fit the subject matter studied; 2) the program is for people just starting to learn the Tibetan language, at the completion of their study, their skills are nowhere near the competency of a native speaker. Of course, native speakers should have any jobs available that require their expertise rather than people who can only use the language at the most basic level. However, there is another pathway for beginner class graduates. If students do well on their GPA at the basic level, they are eligible to go on to further study without having to take the NPEE.

9.8.2 Further study and career pathways for Indigenous language programs in Australian (SA and NT) universities and TAFEs: major findings

In Australia, doing a certificate in an Indigenous language has no links to become a professional teacher. This situation has led to enormous frustration for Indigenous language teachers, who feel that their skills are unseen, unappreciated and not given the respect they deserve. Academics working on Indigenous languages have not had it any easier in terms of promotion, despite the fact that there are very few people working in this field (see Table 9.3).

Table 9.3 Social Status of Interviewees in 2017-2019 and 2021 in Australia

Interviewee	Interviewee	Interviewee
AS1	UniSA staff, Kurna language learner at UofA, Pitjantjatjara language learner at UniSA	Doing business
AT1	Curriculum Manager Indigenous Languages at DECS & Pitjantjara language teacher at School of Languages, SA	Same
AE1	Professor of Language and Literacy Education at UniMelb & Language Policy maker	Professor Emeritus at UniMelb
AE2	Professor in languages and linguistics & Director of the Research Unit for Indigenous Language at UniMelb	Same
AT2	Linguist, Indigenous language curriculum designer & co-teacher	Linguist & mentor of Indigenous language courses

AT3	Associate Professor in Indigenous Linguistics & Kurna language teacher	Same
AT4	Ngarrindjeri language teacher at Tauondi	Retired
AT5	Head of School Higher Education, BIITE	Same
AT6	Linguist & Arrernte / Alyawarr language teacher at Alice Springs Language Centre / BIITE / CDU	Same
AT7	Academic Support Advisor of BIITE	Same
AT8	Preparation for Tertiary Success Program lecturer at BIITE	Same
AT9	Lecturer in Linguistics at BIITE	Same
AT10	Lecturer in Indigenous Education at BIITE	Same
AT11	Yolŋu Matha linguistic lecturer at CDU	Same
AT12	Yolŋu Matha language teacher at CDU	Same

Current Indigenous language courses / programs offered at tertiary universities are not even seen as important enough to help people find relevant Indigenous language work. However, there are exceptions and the following three examples show the pathways some people have taken to teach and include Indigenous languages and linguistics at every level of education:

1. Kalli Owen, a primary school teacher, did Certificate III in learning an Indigenous language. Apart from general teaching, she oversees the Indigenous language, identity, and cultural education at her school (AT4 & AT2, personnel communication, 16 December 2018).
2. After obtaining Certificate IV in Teaching an Endangered Aboriginal Language, Verna, a Ngarrindjeri woman, enrolled in a Bachelor of Teaching at the University of South Australia. She is now in the process of studying for that degree.
3. Muthamuluwuy, a native speaker of the Yolŋu language, has a Masters degree in Indigenous Knowledge and is employed by CDU as a Yolŋu language lecturer.

Although the current courses themselves do not lead directly to teaching qualifications, Indigenous people who complete an education degree and take Indigenous language units as part of their study, are often in high demand, and can easily find work after graduation. If they are native speakers of an Indigenous language, this is even better. They can find work teaching, in government, in research etc. However, because of the situation of Indigenous languages and education at present, some graduates are not able to teach Indigenous languages at all because they are not offered in the schools where they teach.

For those people who are not from an Indigenous background doing a course in an Indigenous language courses can enhance and enrich their careers and may lead to promotion e.g. completing a Indigenous language course or program may boost a Indigenous community education officer's chances of being promoted.

While Indigenous language teachers are doing their best to promote their particular languages, they are often lacking in teacher training and sometimes not very effective in their teaching methods. This is a difficult situation and can be very frustrating for these teachers, and this is a situation that difficult to resolve.

9.8.3 Discussion on further study and career pathways for minority and Indigenous language programs in the universities and TAFEs of China and Australia (SA and NT)

As noted earlier, the education system in China is one of 'strict-in and lenient-out'. Each program has a quota for admission, and students need to meet the minimal NUEE score for their target program to gain admission. Another requirement is that their hùkǒu is in a place that matches the program they are applying for (see §6.1). Once a student is admitted into a university program, it is very difficult to change courses, let alone transfer to another university. Students who take ethnic minority language majors further their studies or start careers as per Figure 9.2. Once they complete a Bachelor degree, students of native language programs are qualified to work as bilingual professionals in ethnic minority areas, so the majority choose to start work straight after graduation. Some students decide to take the NPEE to further their study at Masters level, and for those who complete these higher degrees, it is easy to find work in the civil service. Some PhD graduates become teachers or find work at universities as researchers or lecturers.

Australia's education system is the reverse of China's. It is one of, 'lenient-in and strict out'. Taking the ATAR is not the only pathway for university entry, and universities have policies in place to support the unique background and needs of Indigenous people at university level. Unfortunately, as noted, these policies are not as supportive of Indigenous language courses as they are of standard courses. Fluent Indigenous language speakers who want to become fully qualified Indigenous language teachers need to study for a Bachelor degree of teaching which includes Indigenous language courses (see Figure 9.1). An Indigenous person

whose heritage language is no longer spoken, but undergoing a revival still needs to do a Teaching Bachelor degree and also complete a revival language program at university or TAFE. After this, they must register as a teacher and then they can be officially employed as a teacher in a school. However, very few registered teachers have opportunities to teach Indigenous languages due to the fact that very few schools offer these courses. This shows that the education system and career pathways for Indigenous languages have not been given much real thought or planning and are not seen as priority subjects.

Indigenous language education in SA and the NT is more about expanding knowledge about those languages rather than speaking those languages, and more suited to those who are already working with Indigenous people, as noted previously. This means it is difficult for students to achieve any real competence in Indigenous languages through university or TAFE study because initial courses are only basic.

To summarise, although they are limited, there are further study opportunities and career pathways for speakers of ethnic minority languages in China. In Australia, career pathways for Indigenous language speakers are less well developed.

Figure 9.1 Further Study and Career Pathway of Ethnic Minority language programs in China

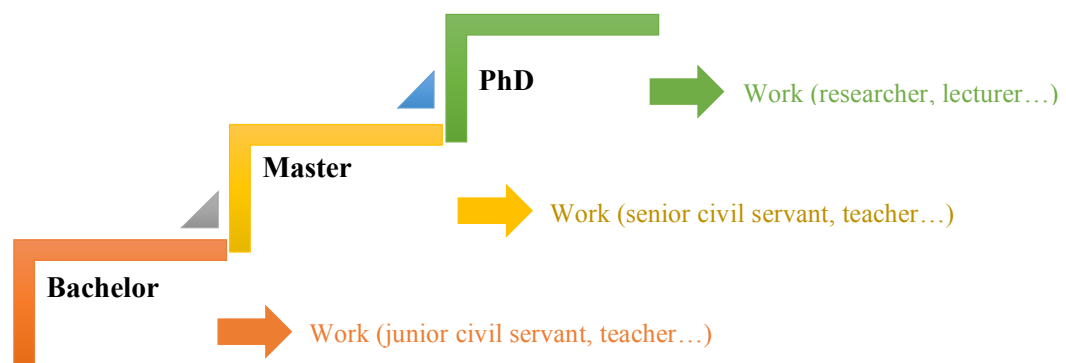
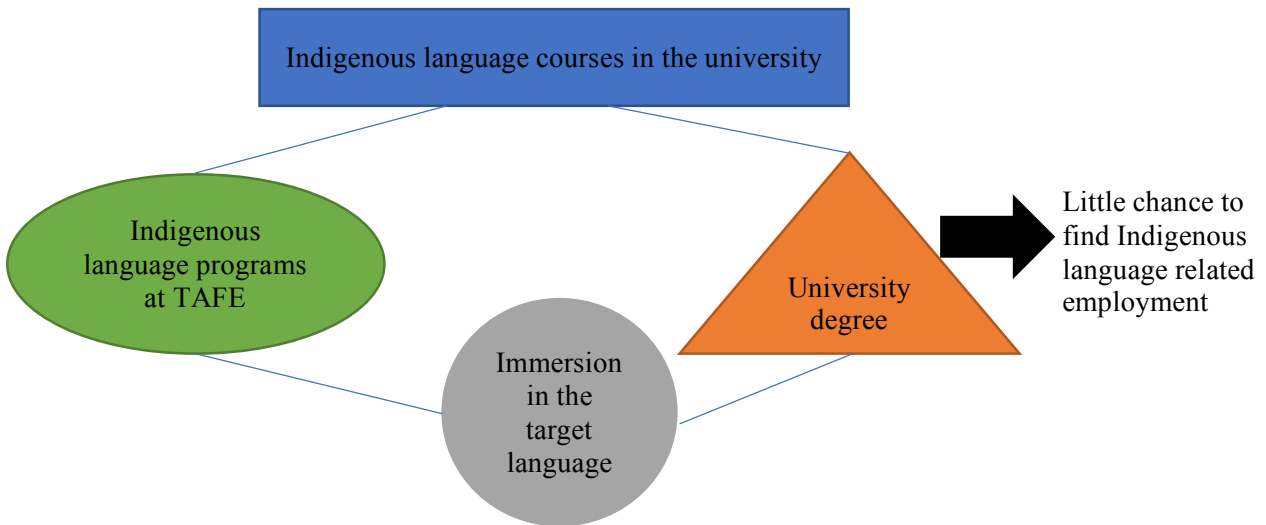


Figure 9.2 Further Study and Career Pathway of Indigenous Language in Australia



9.9 Conclusion

According to linguists Zhang & Ding (2004: 258), the most essential and important rationale for minority-Hàn bilingual education is not simply the pursuit of the best possible educational outcomes but the humanistic connection and care that should be part of any educational course.

A major problem in Australia is the lack of sustained funding to support Indigenous language education and poor use of funding, e.g. short-lived, low quality APPs. Minority language education in China, on the other hand, is in crisis because of the government's heavy-handed promotion of the dominant Hàn / Mandarin / Chinese language in minority areas at the expense of all remaining fragile native languages.

It is a pity to watch these intangible cultural heritages dying because of nationalism and utilitarianism and mismanagement. It is difficult to see the economic benefits of a language program in a short term since it requires a large investment of human and financial resources. But in the long term, it is a pathway to identity and well-being for the people who use any particular language. The maintenance of the self-esteem and self-identity of Indigenous and ethnic minority people is dependent on respect for, and recognition of their unique language and culture.

Chapter 10

Conclusions and Recommendations

10.0 Introduction

Bottom-up and top-down approaches are widely used in formulating language policy. Government attitudes also play a significant role in constructing policy for Indigenous and ethnic minority languages and it is clear that both the Chinese and Australian governments have a passive and indifferent approach to Indigenous and ethnic minority language education e.g. funding cuts, and the suspension of programs, etc. This poses many difficulties for the development of these language programs in both countries.

This chapter summarises the main features of language-in-education policy from seven perspectives (i.e. access, personnel, curriculum, methodology and material, resourcing, evaluation and professional accreditation, further study and career pathways) at tertiary level. It emphasises the main issues of current minority and Indigenous language-in-education policy and practice and propose solutions for both countries. The future prospects for minority and Indigenous language education in China and Australia are also discussed.

10.1 The main features of language-in-education policy and practice in China and Australia (SA and NT)

Table 10.1 The Main Features of Language-in-education Policy and Practice at Tertiary Level in China and Australia (SA and NT)

	China	Australia
Access	<ul style="list-style-type: none">mainly ethnic minorities and native speakersa few beginner programs recruit non-native speakers onlyprerequisites: ethnicity, Hùkǒu, NUEE / NPEE results, ethnic minority language test	<ul style="list-style-type: none">mainly non-Indigenous and beginnerssome institutes recruit Indigenous people only.anyone who is enrolled in the institution (except BIITE and some Indigenous-only TAFEs)
Personnel	<ul style="list-style-type: none">Three types of ethnic minority language teachers in universities in China: 1) heritage languages native speakers	<ul style="list-style-type: none">Four main categories of Indigenous language teachers: 1) Non-Indigenous who are not speakers of Indigenous languages (linguists or certified

	<p>2) non-native speakers who have grown up in areas where the language was spoken and so are fluent</p> <p>3) a few Hân academics who have studied and documented endangered southern Chinese minority languages.</p>	<p>teachers) co-teach with Indigenous language specialists</p> <p>2) Indigenous people who are non-native speakers of heritage languages, often become teachers of revival language programs</p> <p>3) Native speakers of heritage languages</p> <p>4) Non-Indigenous linguists and language teachers who are good speakers of Indigenous languages</p>
	<ul style="list-style-type: none"> Newly recruited teachers are all PhD holders; a few experienced veterans with their highest degree: Masters and Bachelors 	<ul style="list-style-type: none"> Teaching staff who are officially employed by institutions must have recognized qualifications (Masters or PhDs); Indigenous language specialists can be language speakers without qualifications.
Curriculum	Curriculum levels	
	<ul style="list-style-type: none"> Ethnic Minority Language Programs are offered from undergraduate level to PhD level. Courses range from beginner to advanced. 	<ul style="list-style-type: none"> Indigenous languages are mainly offered as credit courses for other university degrees. All Indigenous language courses are offered at beginner level.
	Aims of curriculum	
	<ul style="list-style-type: none"> native speaker programs aim to train: <ul style="list-style-type: none"> primary and secondary teachers to teach across the curriculum workers for various industries university researchers translators and interpreters beginner programs aim to train: <ul style="list-style-type: none"> graduates to work for government agencies in ethnic minority areas 	<ul style="list-style-type: none"> L1/L2/FL programs aim to provide non-Indigenous language speakers already working with Indigenous people in Indigenous locations, with a better understanding of Indigenous language and culture and to facilitate more understanding and more effective working relationships. Revival language programs: <ul style="list-style-type: none"> in the university sector: aim to show how important it is to conserve the valuable knowledge of these once vibrant languages, and to give students an understanding of how revival research is undertaken in the TAFE sector: aim to teach Indigenous people their heritage languages, and encourage them to use their language dynamically within their communities.
	Curriculum outlines	
	<ul style="list-style-type: none"> Category A. Language programs: 1. Language programs for native speakers and 2. Language programs for beginners. Category B. Non-linguistic programs: ‘specialised + ethnic minority language’ mode 	<ul style="list-style-type: none"> L1/L2/FL programs are mainly based on language learning content. Revival language programs in the university sector focus on academic and theoretical content, while at TAFE the focus is on actual language revival practice.
Teaching methods and materials	Delivery mode	
	<ul style="list-style-type: none"> full-time on campus study 	<ul style="list-style-type: none"> Indigenous students can choose regular, intensive, on-line virtual, or mixed mode studies
	Instructors in class	
	<ul style="list-style-type: none"> Ethnic minority language classes are taught in a traditional classroom setting with one teacher, who must be a native speaker (or fluent speaker). 	<ul style="list-style-type: none"> Conventionally, both a linguist (or a registered teacher) and one or more Indigenous language specialists (or an Indigenous language teacher) must be present in class. In practice, a few programs are taught by non-Indigenous people alone.
	Teaching methods	

	<ul style="list-style-type: none"> • Undergraduate classes (30-50 students): PowerPoint lecturing + a few interactions • Master classes (less than 10 students): PowerPoint lecturing + many discussions • PhD classes: one-to-one meetings with supervisors • Both native and non-native ethnic minority language courses are heavily based on theory. Any actual language practice is merely supplementary. 	<ul style="list-style-type: none"> • The Eclectic method and the Partial Immersion Learning method have been widely adopted in the teaching of Indigenous languages
Medium of instruction		
	<ul style="list-style-type: none"> • Undergraduate level: <ul style="list-style-type: none"> ○ Native speaker minority language courses are mainly instructed in the ethnic minority language (exception: when there are students speaking many different dialects, the lecturer often uses the dominant Hân language as the medium of instruction). ○ Beginner minority language courses are instructed primarily in Hân language, until language skills in the ethnic language improve, and then the target language takes over as the medium of instruction. • Postgraduate level: courses are mainly instructed in the Hân language. 	<ul style="list-style-type: none"> • English is always the main medium of instruction in Indigenous language classes
Teaching materials		
	<ul style="list-style-type: none"> • Type A language programs offered in different universities share materials. Due to very few universities offering Type B programs, the textbooks and materials must be laboriously compiled by teaching staff themselves. 	<ul style="list-style-type: none"> • Most Indigenous language teaching materials are designed based on archival materials compiled years ago by missionaries and linguists. Sources range from many decades ago, to more than a hundred years ago collected by missionaries.
Resourcing	Institutions of both countries receive one-off funding when setting up or designing programs, but there is no continuous long-term funding (with the exception of YMU in China)	
Evaluation and professional accreditation	<ul style="list-style-type: none"> • Students assessment: <ul style="list-style-type: none"> ○ Undergraduate level-summative assessments (very important); formative assessments (less important), thesis (less important) ○ Master level-summative assessments (very important), Thesis (important), formative assessments(important) ○ PhD level-Thesis (very important), formative assessment (important), summative assessment(important) • Teachers evaluation: teaching staff are anonymously assessed by students every semester. 	<ul style="list-style-type: none"> • Students evaluation: <ul style="list-style-type: none"> ○ formative assessments (very important); summative assessments (very important) • Teachers evaluation: teaching staff are anonymously assessed by students every semester.
Professional accreditation		
	<ul style="list-style-type: none"> • Ethnic minority language programs are offered from Bachelor to PhD in the university sector. 	<ul style="list-style-type: none"> • Graduate Certificate in Yolŋu Studies and the Diploma of Yolŋu Studies at CDU/BIITE • can be chosen as core units or electives within some degrees

		<ul style="list-style-type: none"> intensive courses are also open to the public as non-accredited TAFE: Certificate I, II, III, IV
Further study and career pathways	<ul style="list-style-type: none"> Civil service jobs are the most sought after It is easier for graduates of traditional native speaker's programs to find employment in the minority areas. While the graduates of the beginner programs can find jobs easily if the recruitments of the programs are based on demands of local governments. >90% of these graduates go back to their home areas to find work; some further their study; a few find work in metropolises 	<ul style="list-style-type: none"> It helps those who already work with Indigenous people to get promoted. Being an Indigenous language teacher: <ul style="list-style-type: none"> A fluent Indigenous language speaker: Bachelor of teaching + taking some Indigenous language units If an Indigenous person whose heritage language is no longer spoken, but is undergoing a revival or is offered as a course of study: Bachelor of teaching+ a revival language program at university or TAFE Then he/she must fulfill the requirements of a state he/ she wishes to register as a teacher. However, their primary focus may have to be on teaching subjects such as English and mathematics. If they want to further their study, the only thing they can do is to do research. It is more like self-learning by using the university's resources and connections.

Table 10.1 presents the main features of language-in-education policy and practice for Chinese ethnic minorities and Australian Indigenous. To sum up, Access policy and practice: ethnic minority language programs and courses in China have a wider target group of students, ranging from native speakers to beginners. However, due to admission policies, these courses are only open to a small number of people. The situation is the opposite in Australia, where the curriculum is more basic and only suitable for beginners, however most Indigenous courses are accessible to all university students, and some are even open to the public.

Personnel policy and practice: the majority of ethnic minority language teachers in Chinese universities are native speakers of heritage languages, and a small number are non-native speakers who have language skills approaching the level of a native speaker. There are only a few cases of non-native speakers, who are not from target ethnic minority groups, teaching minority language courses. Some southern Chinese minority groups have no traditional writing scripts (or they are not widely used). Non-native linguists lived with local people to study and document these scripts to maintain the language and to encourage the use of writing scripts and some of these linguists went on to teach these subjects at university.

This process also happened in Indigenous communities in Australia, and many of those involved in Indigenous language teaching have been non-Indigenous people. There are not

many registered Indigenous teachers. Indigenous people are more often involved in teaching as casual workers in the role of native speakers of their traditional languages (Australian universities do have a number of Indigenous academics who occupy prestigious positions such as full professors, associate professors, and lecturers). In China at university level, all ethnic minority language teachers are required to have academic qualifications before they are officially employed.

Curriculum policy and practice: minority language courses in China are more advanced and comprehensive than comparative Indigenous language courses in Australia. This is no doubt in part to do with the differences in populations in these two countries. In China, both language and non-linguistic courses range from Bachelor through to PhD, whereas almost all Indigenous language courses in Australia are still at introductory level. This has to do with the fact that education departments have not made the best use of the resources of people who still speak their native languages. In China, the main aim of the above programs is to train ethnic minority language workers for various work in ethnic minority areas. This training is effective to some degree with many students able to get work after graduation. However, the work they get is not necessarily connected to using their native language skills.

The L2/FL Indigenous language programs are more beneficial to those who are already working with Indigenous people, helping to give them a better understanding of Indigenous language and culture to facilitate more effective working relationships. Whereas revival language courses are more about linguistic knowledge and methods used to revive lost languages. These courses are so basic, and it is difficult for students to achieve any language competence.

Teaching methods and materials: at this point in time, Australia seems to show more care for the whole process of preserving what is left of its fragile languages than China. In China, the overall policy for language is to get more and more people speaking standard Mandarin.

Teaching methods are more teacher-centred in China than Australia. This means that students have much less time to use their target languages to the detriment of the preservation of these languages. Ethnic minority languages are only used as the medium of instruction if teachers and students share similar dialects.

In Indigenous language classes, English is always the main medium of instruction, and this is to the detriment of the preservation of those languages too. In Australia, teaching materials are often based on historical documents, which means many gaps and assumptions are made. And some of the material used in classes can be of questionable suitability, i.e. using children's stories and songs to teach adults. However, teachers are able to choose the materials they use. Chinese teachers have little choice in the content and materials they use in class because China has very rigid policy for curriculum used in classrooms.

Resourcing policy and practice: from all that has been previously discussed, it is obvious that the development of ethnic minority and Indigenous language programs require much more thought and support, financial and otherwise. But at present, there is no consistent well-thought out policy to put these kinds of supports into place and to maintain them.

Evaluation and professional accreditation policy and practice: all classes in both countries are assessed anonymously by students every semester. However, in China, there are no substantial penalties or incentives for these teaching assessments for full-time teachers, which means the system is not effective. However, full-time tutors and casual staff may be suspended if their assessment results are unsatisfactory.

In China, student assessments are largely determined by their mid-term and final examinations. In SA and the NT, on the other hand, formative assessments (such as quizzes, projects, assignments, attendance, classroom performance, etc.) also play an important role in a student's final marks. However, in Australia, there is no full degree award for any Indigenous language, although there are many vocational training certificates and higher education certificates related to them.

Further study and career pathways: one of the significant aims of higher education and vocational training is to help students get ready for work. Although ethnic minority language majors in China have limited options in the choice of careers, there are still many job opportunities open to them. In Australia, those who have studied an Indigenous language course have difficulties in finding work opportunities related to their study.

Ethnic minority language Masters and PhD programs are offered in China, providing opportunities for those who want to do further study in their field, but Australia does not have clear pathways for those who would like to do this. In other words, to preserve and show the correct respect for Australian Indigenous languages, the educational system must put much more thought and support into creating clear career pathways in this area.

10.2 Recommendations for current language-in-education policy and practice in China and Australia (SA and NT)

Access policy and practice: In China, restrictions on applicant's backgrounds such as ethnicity and Hùkǒu close the door to people with a genuine interest in learning ethnic minority languages at tertiary level. The Australian policy of opening up Indigenous language courses to anyone studying at tertiary level (and with some courses even open to the public) is one that Chinese universities could emulate.

In Australia, the majority of Indigenous language learners are non-Indigenous. However, to maintain and develop Indigenous language programs, the long-term solution is obviously to enable many more Indigenous people to study at tertiary level. It is vitally important to understand that Indigenous language and culture should be learnt and transmitted by Indigenous people. In the long-term, it is only these people with their strong sense of commitment to their own cultures and languages can maintain the viability of these courses.

In both countries, there is low and unstable student enrolment due to the lack of any real and consistent recognition of minority and Indigenous language and culture. Minority and Indigenous people have been forced to speak the mainstream languages in both countries and the dominant culture has ignored and treated their languages and cultures with indifference. Obviously, this complex problem has been going on for a very long time and will take enormous will and effort to change.

Personnel policy and practice: as mentioned, both countries suffer from a severe teaching shortage in the areas of ethnic minority and Indigenous languages. In Australia, the main reason for this is that the population of fluent Indigenous language speakers is very small, and there is a disconnection between these speakers and their very real skills and the insistence of educational authorities that teachers have 'proper' qualifications and teach in traditional

classrooms. While these blind spots persist, more and more of the remaining Indigenous languages will be lost.

In China, teacher shortages are due to increasing demands in recruitment criteria which teachers find more and more difficult to fulfil. Also, as has been explained, most Type B languages have no writing scripts, meaning it is very hard for speakers of these languages to get university work because they do not have sound reading and writing skills in their own languages or an accompanying Master or PhD degree.

If China copied the Australian university policy of employing fluent minority language speakers as casual staff to teach these languages and their scripts, this would go some way to ameliorate this situation, and give recognition to the very real skills of these people.

Turning to the issue of Indigenous language casual staff in Australia, as noted previously, these people are often paid by the hour with very little job security. This situation is often demotivating and causes anxiety and stress. If governments and organisations recognised these Indigenous language specialists and paid them fairly, this would allow them to have a much more secure teaching environment in which they could develop their programs accordingly.

Lack of appropriate or consistent training of teaching staff in these specialist teaching areas is a common issue in both countries. These niche courses are so unique that some are only offered in one institute anywhere in the world. This means that many teachers do not have any demonstration lessons to refer to.

Curriculum policy and practice: the biggest issue with regard to curriculum in China is the total abuse of the concept of Mínzú (ethnicity) when setting up programs. As shown in previous chapters, many universities are able to create programs under the name of ethnology when the courses they set up have little or nothing to do with ethnic minority education.

For example, the curriculum of a course called Ethnic Economy can be comprised of subjects to do with capital investment, business ownership, etc. and because of a vague association with a particular ethnic group, it is allowed to use the word ethnic in its title and call itself a 'Mínzú' program.

Another example is the Zàngxué (Tibetology). The curriculum of this program may be comprised of subjects to do with Tibetan language, literature, history, ancient documents, religious studies, cultural industries, etc. This means that students majoring in ‘Zàngxué’ may study very different things, however all students who complete these programs are awarded law degrees. The main reason for doing this seems to be that setting up new programs using the word ‘Ethnic’ in the title in Mínzú universities means that courses are more likely to be approved by the Department of Higher Education. However, graduates of these patchwork programs often face difficulties when finding work. It is obvious that Mínzú universities need to redesign these curriculums to suit student’s prospects for employment and further study.

As explained Indigenous language courses are still at the elementary stage. This presents a number of problems. There is no real recognition of native speakers so they are not able to be a real part of the education system. Also, there is no real path for other learners to do much more than gain superficial skills.

Teaching Indigenous language is at the bottom of the academic list, and these programs and courses cannot receive the financial support they need unless, like other courses, they are able to attract the quotas of students required to get funding. Learning an endangered language does not fit in with the current mainstream idea of teaching with the aim of future employment. With regard to this situation, when developing curricula, Australia could consider the Chinese policy of ‘specialized + ethnic minority language’ courses, for the professions in which Indigenous people are most in demand + Indigenous language courses. For example, Law + Kaurua, Teaching + Pitjantjatjara, Finance + Arrernte, Psychology + Yolŋu Matha, Linguistics + Ngarrindjeri, etc.

Teaching methods and materials policy and practice: China’s biggest problem in this area is that there is no co-teaching model. This has resulted in a lack of teaching staff (as noted, especially for southern ethnic minority languages). Because of this strict recruitment policy, as in Australia, few native speakers are able to become teachers. It is unfortunate to watch these courses being offered in such an inefficient manner, while there are still a valuable source of fluent speakers who can read and write in their own languages. In this area, China could adopt Australia’s co-teaching model to help keep these endangered languages courses running effectively.

Another issue that needs attention in China is the lack of interaction in classroom teaching. Obviously, this is less than ideal for classrooms where people are supposed to be learning a language. The main reason for this is that classes are too large and there is still strict adherence to old-fashioned classroom teaching. The Pitjantjatjara program at UniSA is a good example of interactive teaching for large groups. Tutors are able to fully interact with every student, and monitor their learning, which is some help for student's listening and speaking practice.

In the exam-obsessed education system of China, ethnic minority language classes are so heavily based on exercises to do with grammar and translation, there is no space for anything more than very limited listening and speaking practice.

China and Australia both have the problem of dialectal choice when teaching ethnic / Indigenous languages. This is tricky because many of these languages do not have standard pronunciation.

The default medium of instruction in language classes in both countries is the national language, i.e., standard Mandarin in China and standard Australian English in Australia. When deciding which dialect of the minority language to use for pronunciation, Australia's choice is more student-centered while in China the choice is definitely teacher-centered. The ideal way to ensure all dialects are covered would be to have different classes for different dialects but this is not easy or practical given the state of programs at this point. This means that when there are significant differences between instructor and student dialects, the instructor always ends up teaching in the official language (English/Mandarin), further eroding any real or effective learning in the minority language.

Another long-standing issue for both countries is the problem of outdated teaching materials. As noted, there is an urgent need for both China and Australia to develop modern teaching materials suitable for today's society.

With regard to resourcing policy, there is no consistent long-term financial funding for the development of minority and Indigenous language programs at tertiary level in either country. In this era of extreme focus on STEM (Science, Technology, Engineering, and

Mathematics) education programs, the budget for mainstream liberal arts programs has been dramatically cut in both countries, with funding for these endangered language programs way behind.

The development of minority and Indigenous language education requires a scientific and standardised approach to investigate, record, collate and process all aspects of these languages and their dialects, with the aim of creating a large, sustainable and dynamic multimedia library of language resources. Part of this also involves the integration and development of materials suitable for teaching and learning. All of this requires consistent reliable financial support and funding.

Evaluation and professional accreditation policy and practice: As noted, critical problems for the evaluation policy of ethnic minority language programs in China are: 1) the ‘strict-in lenient-out’ policy meaning, once students have gained entry to university, they are more or less assured of obtaining a university degree. Ethnic minority language programs are typical of this policy. The main reasons are: a) the uniqueness of these programs means there is low academic competition; b) most students are from remote areas, with academic skills relatively weaker than those who come from developed areas. Lenient evaluation policies may result in unsatisfactory learning outcomes. For example, after four years study, some graduates of southern Chinese ethnic minority language programs are still unable to read in minority scripts properly, and some graduates of minority language beginners programs are unable to communicate effectively with ethnic minority people. This shows that these evaluation policies are affecting student’s further study and employment prospects negatively. A strict and fair assessment system should be used to assess learning outcomes and performance to ensure that what is being taught is relevant.

2) The assessment of ethnic minority language beginner programs focuses on reading, translation, and writing, and ignores communication skills. This is not because teaching staff consider communication skills less important, but because reading, writing, and translation are easier to manage in class and to assess. However, obviously, this leaves graduates unskilled in the most important areas needed to work in any field related to ethnic minorities. It is clear that both teaching and assessment in speaking and communicating in the ethnic language need to be a big part of any assessment regime.

3) In addition, at present, the evaluation system is regularly abused with many cases where teaching staff tried to get a good teaching assessment by falsely giving some students high examination marks; giving their favourite students higher marks, etc.

However, as noted, with regard to minority language programs, even when teachers get negative evaluations, there are few penalties. The promotion of lecturers usually depends on many other factors including relationships to senior staff, publications and teaching quality is often the last thing on the list important to the chance of promotion. This means that teachers can be promoted without any real commitment to their students or classroom teaching.

When these kinds of teachers are allowed to teach the same old thing year after year, this clearly leads to the stagnation of any real educational process. This ineffective teaching evaluation system is extremely detrimental to the development of ethnic minority language programs, and contributes to ineffective outcomes. To combat this situation to some extent, a system where penalties and incentives are properly carried out must be set up. This may also promote healthy competition within teaching teams.

A major issue for professional accreditation in China is not only the fact that certain curriculum paths misuse the term ‘ethnic’, but also that graduates of Ethnological programs e.g. Zàngxué (Tibetology) and Yìxué (Yiology) which actually do teach ethnic minority languages are awarded Law degrees (However, this in no way means that recipients of this award can practice law in China).

This means that it is very complicated for graduates in the job market, because the content of their courses does not match the award they end up with. For example, a Tibetology major who ends up with a law degree and wants to find relevant Tibetan language work may find that employers are confused about what skills they actually have with the false labelling of courses causing problems for both graduates and employers.

Part of the solution may be to rethink and redesign programs so that they could better match the real outcomes (jobs and knowledge) of students. This would be an improvement on trying to offer as many mindless and ill-conceived higher education programs as possible, as happens in China at present.

In Australia, there is no full degree award solely for an Indigenous language. This shows that overall, Indigenous languages have a low academic profile in the education system. What really needs to happen here is that the whole area of Indigenous languages needs to be looked at through the eyes and ancient traditions of Indigenous education rather than the same old tired European model.

Further study and career pathways: to sum up, while most ethnic minority language major graduates work in ethnic minority areas, the majority are not specifically engaged in language work. This means they are placed in a difficult position. On one hand, they know how important it is to keep their languages alive, but on the other hand, they are part of China's huge economic system and need to find the best work possible for their own survival.

It is difficult for these people to find decent jobs in big cities due to the active discrimination against their ethnicities and the restrictions placed on their majors. For everyone in China, the Civil Service is the area most people want to work in and ethnic language graduates are no different. It is called 'tiě fàn wǎn' (iron rice bowl, a Chinese term used to refer to an occupation with guaranteed job security, steady income and generous benefits). However, junior civil service jobs in small towns (where most of these graduates come from) are not well paid.

These jobs fit in with China's traditional value of 'xué ér yōu zé shì' -to be an excellent student in order to take up an official post. With a degree, ethnic language graduates are eligible to take the civil service examinations. However, only a few of them choose to work in the field of ethnic minority languages after graduation and after these examinations because of the difficulties and discrimination (already noted) in this field.

As noted previously, Indigenous language education in institutions in SA and the NT is more about expanding knowledge about those languages rather than teaching people to speak the language, often, courses are more suited to those already working with Indigenous people. It is therefore difficult for students to achieve any real competence in Indigenous language through university / TAFE study because only basic language skills are taught in classes of short duration. This means it can often be very difficult for graduates to find meaningful work in Indigenous language areas.

10.3 Minority and Indigenous language education in China and Australia (SA and NT): future prospects

As noted, maintaining ethnic minority and Indigenous language programs at tertiary level is difficult and demanding. In both countries, these language groups are more or less marginalised and have little real or consistent support and funding. The formulation of strong central and local government, language policy is a significant factor in whether or not these programs continue or not, but so far no such strong policy has been forthcoming.

In fact, a number of changes have been quite disappointing. In relation to China:

- 1) Some universities have downgraded ethnic minority language faculties, and merged them with the Faculty of Chinese Languages and Culture. For example, in 2020, the Faculty of Ethnic Minority Languages and Literature, along with four other research institutes, was merged with the Hà n Language and Literature program at NWMU, and became the Department of Chinese Language and Literature.¹⁷
- 2) In 2020, at SWMU, the Schools of Yiology, Tibetology, and Literature, Journalism and Communication were all lumped together into the Faculty of Chinese Languages and Literature.¹⁸

These mergers are disheartening for people working with ethnic minority languages, as it seems that the ability to properly study their languages is constantly being eroded. As CS8 (6th June 2020, WeChat communication) said,

'There used to be a Department of Yi Language Studies at MUC, but it closed a long time ago. This means that SWMU is now the only major university where people can systematically and professionally study and research the Yi Language. It is the place where I (CS 8) studied for four years. I felt so overwhelmed when I first saw this news, I wept, and the same thing has happened to the School of Tibetology at SWMU, as well as the Schools of Tibetology, Mongolian, and Uyghur Languages and Literature at NWMU. However, people can still study these three languages in universities in ethnic minority autonomous regions. As to the Yi Language, will there even be a Yi Language program in future years?'

¹⁷ <http://cmsx.xbmu.edu.cn/frontContent.action?siteId=131&articleClassId=3662&articleId=53264>

¹⁸ <http://zgyywxxy.swun.edu.cn/info/1051/1120.htm>

- 3) Other ethnic minority language programs are being phased out completely. For example, the only Chinese Kyrgyz language and literature program offered at XNU stopped recruiting new students in 2019.¹⁹

- 4) Bilingual education for schools in all areas of China (including those where major dialects are spoken and those where the major second language of China, Cantonese is spoken) is gradually and forcefully being replaced by mainstream Hànn language education. In December 2019, the Ministry of Education introduced a nationally unified Zhùhún (to mould the spirit) Project program focusing on three subjects (Bureau of Teaching Materials of the Ministry of Education 2019). The three subjects identified were Hànn Language, Morality and Law, and History. The project proposed that: ‘these three subjects would be taught in all schools, especially in ethnic minority language areas, using exactly the same textbooks. The Department of Education expected that ‘full coverage using these textbooks in primary and secondary schools to be achieved nationwide by 2025’. The Xīnjiāng Uyghur Autonomous Region and the Tibet Autonomous Region started using these textbooks in 2017 and 2018 respectively. Primary and secondary schools in Chinese Mongolian and Chinese Korean speaking areas must adapt to using these textbooks for the Hànn Language subject by September 2020.

This means that now ethnic minority speaking children from Year 1 are taught using exactly the same textbooks for the Hànn Language as native Hànn speakers, with no transitional period (a large number of teaching assistants are recruited and paid at a low rate to ‘help’ children speak the mainstream language as soon as possible). As these three subjects take hold nationally, the erasing of China’s unique dialects and ethnic languages will be complete.

In Australia, programs tend to be supported for their utilitarian value, i.e. whether or not they can make money for both the university and the wider community, so identity, culture, and community are the last things considered when policy decisions are made. As AE1 (Personal communication, 13 June 2017) mentioned, these days with the influx of so many

¹⁹ <https://zhaosheng.xjnu.edu.cn/2019/0623/c340a101164/page.htm>

Asian students and immigrants, it is prudent to set up Asian language programs, which may help facilitate huge financial benefits. European language programs are always guaranteed to attract enough students because of the historical link so many Australians traditionally have with those languages. However, because of all the issues mentioned in this research, unfortunately, the setting up of Indigenous languages programs is still taking a backseat. In recent years, the federal government has worked on the ‘closing the gap’ project but so far this has had little effect on programs to do with Indigenous languages.

Indigenous language educators and scholars still have the same old struggle, i.e. to prove why maintaining these languages is so important. Current Indigenous language educational policy is very weak, and both the left and the right of Australian politics have been negligent in doing anything real about this problem.

However, there are some inspiring minor changes: In China, a few ethnic minority language programs have been newly set up in the tertiary sector. For example, YMU started to offer the Bái Language and Literature (for native speakers) program in 2018. The West Yúnnán University of Applied Science was established in 2015 and has placed great emphasis on the Dǎi language and culture in its Traditional Dǎi Medicine major (CS22, WeChat Communication, 25 November 2020) (this may have more to do with claiming the intellectual property rights to ancient traditional medicine techniques rather than any real interest in the Dǎi language).

With regard to the Manchu language, classes and workshops are held from time to time by organisations and communities in an effort to prevent this once proud language from disappearing. At university level, the School of History and Culture at Northeast Normal University and the Manchu Language and Culture Research Centre at Hēilóngjiāng University have offered elementary Manchu language courses but this is clearly insufficient when the following is taken into account:

The Manchu royal family, the last of the feudal dynasties (Qīng dynasty), ruled China for over 250 years. However, now less than 100 people speak the Manchu language, and few of those are fluent speakers, in a population of over 10 million. It has been over a hundred years since the fall of the Qīng dynasty and prejudice against the Manchu people and their language and culture has flourished because of the belief that the Manchu government was responsible

for the ceding of land to Russia and other powers after World War II. State propaganda against the Manchu culture has also promulgated the idea that the Manchu people could rise up and take over China again. Given the size of the Manchu population and the historical importance and depth of its language and literature for Chinese people in general, this is clearly ridiculous and it is highly inappropriate that the Manchu language is given such low priority in the education system.

As to positive initiatives for Indigenous languages, a number of organisations in Australia are actively maintaining Indigenous languages. For example, First Languages Australia²⁰ and Living Languages.²¹

First Languages Australia is an organisation that facilitates communication between Indigenous networks, communities, governments, partner organisations, and the public. It also partners with organisations that have the potential to positively affect these languages and supports Indigenous language communities to begin working on their own language maintenance. First Languages Australia has worked with academics, frontline teachers, and governments to compile resources such as Nintringanyi: the National Aboriginal and Torres Strait Islander Teaching and Employment Strategy to help promote sustainable Indigenous language courses. When making political decisions relating to Indigenous languages, the government also considers their opinions.

Living Languages was founded under the name of ‘Resource Network for Linguistic Diversity’ (RNLD) in 2004 with its name change in 2019. It supports the long-term maintenance and sustainability of Indigenous languages in Australia, including supporting language documentation and revitalisation work. It also works with RTOs and communities to organize Indigenous language trainings and workshops. However, even with the best of intentions and even though programs are well planned, they are still very difficult to fully implement and consistently maintain.

Some new developments in the Kurna language course at UofA have occurred since the review of the Bachelor of Languages at the end of 2020. The review recommended that

²⁰ <https://www.firstlanguages.org.au>

²¹ <https://www.livinglanguages.org.au>

Bachelor of Languages students should study an Indigenous language. In response, AT3 (Personal communication, 12 August 2021) has developed a new semester-length course called Australian Indigenous Languages (Kurna Focus) which will be offered in 2022 at level I, II, III, and VII to meet a diverse range of needs. In this course, Kurna is embedded within the broader context of Australian Indigenous languages, while the focus is on using Kurna in both oral and written modes.

There have also been some changes with Indigenous language teaching staff. Although both Ngarrindjeri language teacher AT4 and Kurna language teacher Buckskin have stopped working at Tauondi, younger teachers have taken over and they are doing an outstanding job (AT3, personal communication, 12 August 2021).

10.4 Concluding remarks

The most serious issue for learning endangered languages in China is the national concept of unification. The Chinese government has the means to carry out their ideology that all Chinese people should be speaking the same language, i.e. Mandarin. This means there is no real support for the maintenance of any ethnic minority language.

Another major problem for Chinese ethnic minority language programs is the general mismatch between ‘teaching’, ‘learning’, and ‘usage’. The teaching style is teacher-centred rather than learner-centred. The evaluation system is constricted by an over emphasis on examinations and learners often end up with less skill in the language they are trying to learn than before they started their university course.

As far as Australia is concerned, due to the high overall costs of setting up programs, insufficient student enrolment and no guaranteed funding, it is very difficult to run and maintain programs. It seems that unless programs make money for the institution and government, they are automatically seen as less important than courses that do make money. This is a big part of the reason why Indigenous education has remained outside the mainstream Australian education system.

As noted, Indigenous language education is often only sustained by the research funding of individuals and private organisations, similar to the Manchu language education in China described above. And as in Australia, ethnic minority language programs have also been suspended in China due to lack of enrolment, e.g., Chinese Kyrgyz language program. If this continues, along with the problems noted above, within a generation or two, most minority languages in China will disappear. By that time, the majority of Indigenous languages in Australia will also have no native speakers, and will have to be revived through revival programs, which is clearly not a practical solution to saving any language.

All languages, cultures and peoples deserve to be respected, especially Indigenous and minority languages and cultures, which form the unique fragile intangible cultural heritage of us all. When they are lost, they are lost forever.

Seeking a sound framework to ensure more endangered languages are supported and nurtured is a complex job. It is my hope that this research will shine a light on the problems faced by these languages and the people who still speak them, and help save them for future generations and for us all.

REFERENCES:

- Aboriginal Interpreter Service. 2019. *Aboriginal languages in the North Territory*. Retrieved on 20th Feb 2019, from <https://nt.gov.au/community/interpreting-and-translating-services/aboriginal-interpreter-service/aboriginal-languages-in-nt>
- Administrative Provision on National Postgraduate Enrolment. 2018. *Ministry of Education*, stipulated and printed on 25th August 2017.
- Amery, Robert. 2007. Aboriginal language habitat in research and tertiary education. In G. Leitner & I. Malcolm (Eds.), *The habitat of Australia's aboriginal languages: past, present and future* (pp. 327-353). Berlin: Mouton de Gruyter.
- Amery, Robert. 2008. Aboriginal language habitat in research and tertiary education. In G. Leitner & I. G. Malcolm (Eds), *The habitat of Australia's aboriginal languages: past, present and future* (pp. 327-354). Berlin: Mouton de Gruyter.
- Amery, Robert. 2013. Authenticity and correction of errors in the context of language reclamation. *History and Philosophy of the Language Sciences*. Retrieved on 31st March 2016, from <http://hiphilangsci.net/2013/08/28/authenticity-and-the-correction-of-errors-in-the-context-of-language-reclamation/>
- Amery, Robert. 2016. *Warraparna Kurna!: reclaiming an Australian language*. Adelaide: University of Adelaide Press.
- AE1. 2017. Professor of Language and Literature Education at the University of Melbourne, he wrote the first Australia multilingual national language policy in 1987. Personal communication, 13 July. The University of Melbourne.
- AE2. 2017. Professor in languages and linguistics & Director of the Research Unit for Indigenous Language at the University of Melbourne, Personal communication, 14th July 2017. The University of Melbourne campus.
- AS1. 2016. Pitjantjara language teacher at DECD School of Languages, Personal communication, 30th March 2019. Queen Street Café, Adelaide.
- AS1. 2017. University of South Australia staff, Linguistics undergraduate & Kurna language learner in the University of Adelaide, Personal communication, 18th January 2017, The University of Adelaide.
- AS1. 2019. University of South Australia staff, Indigenous studies Masters student & Pitjantjatjara language learner in the University of South Australia, Personal communication, 26th July 2019, University of South Australia campus.

- Asu, Kedimo. 2018. Study on the present situation and countermeasures of Model 1 teaching of Liangshan Yi-Chinese bilingual education, *Journal of Xichang University (Social Science Edition)*, 30(4), 119-124.
- AT2. 2017. Linguist, Researcher & Tauondi Aboriginal College teacher. Personal communication. 17 July 2017. The University of Adelaide.
- AT3. 2017. Associate professor of Linguistics and Kaurna language teacher, The University of Adelaide, Personal communication, 20th July 2017, The University of Adelaide campus.
- AT4 & AT2. 2018. Tauondi Aboriginal College teachers, Personal communication, 16th December 2018, Victor Harbour.
- AT5. 2019. Head of School Higher Education at BIITE, Personal communication. 6th February 2019. Casuarina campus.
- AT6. 2019. Linguist and Arrente/Alyawarr language teacher in the Alice Spring Language Centre. Personal communication. 2nd July 2019. Telephone interview.
- AT7 & AT8. 2019. Academic support advisor and lecturer & Preparation for Tertiary Success Program teacher at BIITE, Personal communication, 4th February 2019. Casuarina campus, Darwin, NT.
- AT9. 2019. Lecturer for the Bachelor of Indigenous Languages and Linguistics at BIITE. Personal communication, 4th February 2019, Casuarina campus.
- AT10. 2019. Lecturer of Indigenous Education at BIITE, Personal communication, 5th February 2019, Casuarina campus.
- AT11 & AT12. 2019. Yolŋu Matha linguist and teacher of Charles Darwin University. Personal communication. 5 February. Casuarina campus.
- Australian Bureau of Statistics. 2009. *A picture of the nation: the statistician's report on the 2006*. Retrieved on 6th September 2015, from <http://www.abs.gov.au/ausstats/abs@.nsf/mf/2070.0>.
- Australian Bureau of Statistics. 2017a. *Census 2016-language spoken at home by sex*. Retrieved on 15th August 2019, from http://stat.data.abs.gov.au/Index.aspx?DataSetCode=ABS_C16_T09_SA
- Australian Bureau of Statistics. 2017b. *Census 2016-population and housing: reflecting Australia*. Retrieved on 24th December 2018, from <http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/by%20Subject/2071.0~2016~Main%20Features~Aboriginal%20and%20Torres%20Strait%20Islander%20Population%20Data%20Summary~10>
- Australian Qualification Framework Council. 2013. *Australian qualification framework*.

- Retrieved on 2nd May 2020, from www.aqf.edu.au
- Australian Skills Quality Authority. 2019. *10115NAT-Certificate III in Gumbayngirr language and culture maintenance*. Retrieved on 9th March 2019, from <https://training.gov.au/Training/Details/10115NAT>
- Bachelor programs admission plan of Chifēng University. 2018. <http://web.cfx.cn/zs/zsjh/42241.htm>
- Bachelor programs admission plan of Inner Mongolia University for Nationalities. 2018. <http://zs.imun.edu.cn/docs/20180615163315355603.pdf>
- Bachelor programs admission plan of Tibet University. 2017. <https://www.51test.net/show/8484201.html>
- Bachelor programs admission plan of Tibet University. 2018. http://www.utibet.edu.cn/news/article_38_57_14050.html
- Bachelor programs admission plan of Xīnjiāng Medical University. 2018. <http://xsc.xjmu.edu.cn/info/1007/1556.htm>
- Bachelor programs enrolment guide of Sìchuān Mínzú University. 2016. <http://zjc.scun.edu.cn/info/1026/1109.htm>
- Bachelor programs enrolment guide of Sìchuān Mínzú University. 2018. <http://zjc.scun.edu.cn/info/1014/1212.htm>
- Baldauf, Richard B. Jr & Luke, Allan. 1990. *Language planning and education in Australasia and the South Pacific*. London: Multilingual Matters Ltd.
- Bureau of Teaching Materials of the Ministry of Education. 2019. *Implementation plan for the promotion of the Zhùhún Project of three subjects unified textbooks for primary and secondary schools*, 11th December 2019.
- Charles Darwin University. 2018a. Units in Yolŋu Languages and Culture, <http://learnline.cdu.edu.au/yolngustudies/unitInformation.html>
- Charles Darwin University. 2018b. Study Yolŋu Studies at CDU, <http://learnline.cdu.edu.au/yolngustudies/study.html>
- Charles Darwin University. 2019a. *Bachelor of education primary*. Retrieved on 26th February 2019, from <https://www.cdu.edu.au/study/bachelor-education-primary-wedp01-2019#!course-structure>
- Charles Darwin University. 2019b. *Bachelor of Indigenous language work*. Retrieved on 26th February 2019, from <https://www.cdu.edu.au/study/bachelor-indigenous-languages-and-linguistics-winll1-2019#!course-structure>
- Charles Darwin University. 2019c. *Diploma of Indigenous language work*. Retrieved on 26th

- Chinese Academy of Sciences. *A report on preparation of minority languages institute*. 27th March 1956.
- Christie, Michael. 2017. Developing local curriculum materials-learning metaphors, insightful collaborations, community involvement. In B. Devlin, S. Disbray & N. R. Devlin (Eds.), *History of bilingual education in the North Territory: people, programs and policies* (pp. 127-139). Singapore: Springer.
- Clothey, Rebecca. 2005. China's policy for minority nationalities in higher education: negotiating national values and ethnic identities. *Comparative Education Review*, 49(3), 389-409.
- Clyne, Michael. 1994. *Intercultural communication at work: cultural values in discourse*. Cambridge & New York: Cambridge University Press.
- Committee of Volume I. 2009. *A brief history of ethnic minority languages in China Volume I*. Běijīng Běijīng : The Ethnic Publishing House.
- Committee of Volume III. 2009. *A brief description of ethnic minority languages in China Volume III*. Běijīng Běijīng : The Ethnic Publishing House.
- Committee of Volume IV. 2009. *A brief history of ethnic minority languages in China Volume IV*. Běijīng Běijīng : The Ethnic Publishing House.
- Commonwealth of Australia. 2020. National Indigenous languages report.
- Compulsory Education Law of the People's Republic of China. Adopted at the Fourth Session of the Sixth National People's Congress and promulgated by Order No. 38 of the President of the People's Republic of China on 12th April 1986, and effective as of July 1, 1986.
http://old.moe.gov.cn//publicfiles/business/htmlfiles/moe/moe_619/200606/15687.html
- Constitution of the People's Republic of China. Full text after amendment on 11th March 2018.
- Cooper, Robert Leon. 1989. *Language planning and social change*. New York: Cambridge University Press.
- Corson, David. 1999. *Language policy in schools: a resource for teachers and administrators*. Mahwah, NJ/London: Lawrence Erlbaum Association. Inc.
- Creswell, John W. 2012. *Educational research: planning, conducting, and evaluating quantitative and qualitative research*. Boston, MA: Pearson.
- CS1. 2016. 2nd Year student of Uyghur Language and literature, Mínzú University of China, Personal communication, 6th June 2016
- CS5, CS4, CS2 & CS3. 2016. Undergraduate students of Tibetan language major, Southwest

- Mínzú University, Personal communication, 17th June. Southwest Mínzú University campus.
- CS8, CS7 & CS6. 2016. Yi language major Bachelor program in the Southwest Mínzú University. Personal communication, 17th June 2016, Southwest Mínzú University campus.
- CS10 & CS11. 2016. Masters student of Uyghur language major, Northwest Mínzú University. Personal communication. 13 June. Northwest Mínzú University campus.
- CS13, CS14 & CS15. 2016. Masters students of Chinese Mongolian language in the Northwest Mínzú University, Personal communication, 14th June 2016, Northwest Mínzú University campus.
- CS16. 2016. Masters students of Lisù language major, Yúnnán Mínzú University. Personal communication. 23 June.
- CS17, CS18 & CS19. 2016. Masters student of ethnic minority language (Jǐngpō) major, Yunnan Mínzú University. Personal communication. 23 June. Yunnan Mínzú University campus.
- CS20. 2016. Masters student of ethnic minority language (Nakhi), Yunnan Mínzú University. Personal communication, 23 June. Yunnan Mínzú University campus.
- CS21 & CS22. 2016, Master students of Dǎi language major, Yúnnán Mínzú University. Personal Interview.
- CS22, WeChat Communication, 25th November 2020.
- CS25. 2016. PhD student of Chinese Kazakh language studies, Mínzú University of China. Personal communication, 9 June. Mínzú University of China campus.
- CS28 & CS9. 2016. PhD student and Former Yi language major graduate, Southwest Mínzú University, Personal communication, 18th June. University campus.
- CT1. 2016. Lecturer of Uyghur language and literature major, Mínzú University of China, Personal communication, 6th June 2016. Mínzú University of China campus.
- CT2. 2016. PhD student of Mongolian language and literature, Mínzú University of China & English and Mongolian Lecturer of Hohhot Mínzú College, Personal communication. 7 June. Mínzú University of China campus.
- CT3. 2016. Associate professor of Uyghur language major, Northwest Mínzú University. Personal communication, 14th June 2016.
- CT4. 2016. Lecturer of Tibetan language major, Northwest Mínzú University, Personal communication, 14 June 2016. Northwest Mínzú University campus.
- CT5. 2016. Lecturer of Tibetan language major, Southwest Mínzú University, Personal

- communication, 18th June 2016.
- CT6. 2016. Professor of Yi language and literature, Yúnnán Mínzú University. Personal communication, 22nd June 2016.
- CT7. 2016. Associate professor of Yi language major, Yúnnán Mínzú University, Personal communication, 22nd June 2016.
- CT8. 2016. Associate professor of Lisù language major, Yúnnán Mínzú University. Personal communication. 22 June 2016.
- CT9. 2016. Lecturer of Hani language major, Yúnnán Mínzú University. Personal communication, 22nd June 2016.
- CT12. 2016. Associate professor of Wǎ language major, Yúnnán Mínzú University, Personal communication 23rd June 2016.
- Dai, Qinxia. 2007. The status quo of bilingual strategies for minority nationalities in China. *Language and Translation*, 3, 61-64.
- Dàlǐ Bái Autonomous Prefecture Education Bureau website. 2018.
<http://www.dle.gov.cn/Content-3181.aspx>
- Daobu. 1998. China's language policy and language planning. *Ethno-national Studies*, 6, 42-52.
- Dawkins, John. 1990. *The language of Australia: discussion paper on an Australian literacy and language policy for the 1990s*. Minister for Employment, Education and Training.
- Deng, Hailong. 2012. 'Double less policy' under the view of national theory——taking the postgraduate education of Southwest University of Nationalities. *Journal of Chongqing University of Arts and Sciences (Social Sciences Edition)*, 31(1), 89-92.
- Department of Degree Management & Postgraduate Education (Office of the State Council Academic Degrees Committee). 1997, *Catalogue of disciplines and majors conferring Masters and PhD degrees 1997*.
http://www.moe.gov.cn/srcsite/A22/moe_833/moe_834/200512/t20051223_88437.html
- Department of Education Western Australia. 2017. Expressions of interest for 2017 Aboriginal languages teacher training, *Western Australian Curriculum Support*. Retrieved on 6th March 2019, from
<http://det.wa.edu.au/curriculum-support/detcms/school-support-programs/curriculum-support/news-items/expressions-of-interest-for-2017-aboriginal-languages-teacher-training.en>
- Department of Employment, Education and Training & Dawkins, John. 1991. Australia's

- Language: The Australian Language and Literacy Policy: Companion Volume to the Policy Information Paper, August 1991. Canberra: *Australian Government Publishing Service*.
- Devlin, Brian. 2009. Bilingual education in the Northern Territory and the continuing debate over its effectiveness and value. AIATSIS Research Symposium, '*Bilingual education in the Northern Territory: principles, policy and practice*', Visions Theatre, National Museum of Australia, Canberra, 26th June, 2009.
- Di Biase, Bruno, Andreoni, Giovannl, Andreoni, Helen & Dyson, Bronwen. 1994 Unlocking Australia's Language Potential: Profiles of 9 Key Languages in Australia. Volume 6 Italian. Canberra: *The National Languages and Literacy Institute*.
- Eastman, Carol. M. 1983. *Language Planning: An Introduction*. San Francisco: Chandler and Sharp.
- Editorial Committee of Volume III. 2009. A Brief description of Ethnic Minority Languages in China Volume III. Běijīng Běijīng : *The Ethnic Publishing House*.
- Edwards, Bill. 1995. Teaching an Aboriginal language at university level, *Babel*, 30(2), 4-11.
- Eltis, Ken. 1991. Shaping the future with languages: Meeting the challenges. *Babel*, Vol. 26, No. 2, pp. 4-13.
- Esposito, John L. 1999. *The Oxford History of Islam*. New York: Oxford University Press.
- Faculty of Tibetology, Míngzú University of China brief introduction. 2018.
http://www.muc.edu.cn/content/details_24_133.html
- Ferguson, Charles A. 1959. Diglossia. *Word* 15(2): 325–340.
- First Languages Australia. 2018. Nintiringanyi: national Aboriginal and Torres Strait Islander languages teaching and employment strategy.
- Gale, Kathryn. 2017. Lessons learned from bilingual education. In B. Devlin, S. Disbray & N. R. Devlin (Eds.), *History of Bilingual Education in the North Territory: People, Programs and Policies* (pp. 49-60). Singapore: Springer.
- Gale, Mary-Anne. 2011. Rekindling warm embers: teaching aboriginal languages in tertiary sector. *Australian Review of Applied Linguistics*, 34(3), 280-296.
- Gale, Mary-Anne. 2017. *Round peg in a square hole: reflections on teaching Aboriginal languages through the TAFE sector in South Australia*. Paper presented at the 4th Biennial Colloquium of Languages and Cultures Network for Australian Universities, University of Adelaide. 27-29 November 2017.
- Gale, Mary-Anne & Bleby, Dan & Kulyuru, Nami & Osborne, Sam. 2017. *The Pitjantjatjara summer school: Kulila! Nyawa! Arkala! Framing Pitjantjatjara language learning*

- pedagogy within a university language intensive model*. Paper presented at the 4th Biennial Colloquium of Languages and Cultures Network for Australian Universities, University of Adelaide. 27-29 November 2017.
- Gānsù Higher Education Student Recruitment Committee. 2019. Gānsù general regulations of higher education recruitment 2019. Retrieved 5th November 2018, from <http://www.ganseea.cn/html/gkgz/tzgg/6041.html>
- Garrett, Peter & Macklin, Jenny. 2009. Indigenous languages—a national approach. The importance of Australia’s indigenous languages. Canberra: *Australian Government Department of Environment, Water, Heritage and the Arts*.
- General Office of the Ministry of Education. 2016. Notice of university admission plan for graduates of Xīnjiāng classes, Tibet classes, ethnic minority classes, preparatory classes for ethnic minorities, and Tibet-targeted employment students. Retrieved on 9th November 2017, from http://www.moe.gov.cn/srcsite/A09/moe_751/201603/t20160316_233800.html
- Giacon, John & Simpson, Jane. 2012. Teaching indigenous languages at universities. *Proceedings of Inaugural LCNAU Colloquium*, Retrieved on 5th March 2016, from <https://openresearch-repository.anu.edu.au/handle/1885/60722>
- Giacon, John. 2020. How Universities Can Strengthen Australian Indigenous Languages. The Australian Indigenous Languages Institute. In J. e. a. Fornasiero (Ed.), *Intersections in Language Planning and Policy*. Switzerland: Springer.
- Gladney, Dru C. 1996. *Muslim Chinese: ethnic nationalism in the People's Republic*. Harvard University Asia Center.
- Gladney, Dru C. 1998. *Ethnic identity in China: the making of a Muslim minority nationality*. Fort Worth, Texas: Harcourt Brace College Publishers.
- Graham, Beth. 2017. Reflection on team teaching. In B. Devlin, S. Disbray & N. R. Devlin (Eds.), *History of Bilingual Education in the North Territory: People, Programs and Policies* (pp. 27-33). Singapore: Springer.
- Guo, Yongfa. 2016. The experience of university “One-to-One partnership aid”, *Guang Ming Daily*, 19th April 2016 (13). http://epaper.gmw.cn/gmrb/html/2016-04/19/nw.D110000gmrb_20160419_2-13.htm
- Han, Enze. 2013. External Cultural Ties and the Politics of Language in China. *Ethnopolitics*, 12 (1), 30-49.
- Hasi, Bilige & Siqing, Manduhu. 2018. Discussion of Traditional Mongolian Treatments for Concussion. *Journal of medicine and pharmacy of Chinese minorities*, 24(6), 39-40.

- Haugen, Einar. 1972. The ecology of language. In S. D. Anwar (Ed.), *Essays by Einar Haugen* (pp. 325-339). Stanford: Stanford University Press.
- Haugen, Einar. 2001. The ecology of language, In A. Fill & P. Mühlhäusler (Ed.), *The ecolinguistics reader* (pp. 57-66). London: Continuum.
- Hayashi, Yasunori. 2017. *Yolju language in the academy: reflecting on twenty years of tertiary teaching*. Paper presented at the 4th Biennial Colloquium of Languages and Cultures Network for Australian Universities, University of Adelaide. 27-29 November 2017.
- Héběi Student Recruitment Committee. 2019. Héběi general regulations of higher education recruitment 2019. Retrieved on 21st October 2019, from <http://zs.cxxxy.seu.edu.cn/info/2326/68127.htm>
- Hēilóngjiāng Student Recruitment Committee. 2019. Hēilóngjiāng general regulations of higher education recruitment 2019. Retrieved on 21st October 2019, from <https://gaokao.chsi.com.cn/gkxx/zc/ss/201905/20190520/1793358570-5.html>
- Hobson, John, Lowe, Kevin, Poetsch, Susan and Walsh, Michael. 2010. *Introduction: re-awakening Australian languages*. Sydney: Sydney University Press.
- Iliev., Ivan G. 2012. *Short History of the Cyrillic Alphabet*. Plovdiv.
- Implementation Opinion on Accelerate the Construction of the South and Southeast Asia Targeted Radiation Centre. 2015. Yúnnán Provincial Party Committee, No. 21.
- Ingram, David E. 1989. Language-in-education planning. *Annual Review of Applied Linguistics* 10: 53-78.
- Inner Mongolia Autonomous Region Student Recruitment Committee. 2019. Inner Mongolia Autonomous Region general regulations of higher education recruitment 2019. Retrieved on 4th November 2019, from https://www.nm.zsks.cn/ptgxzs/zcfg/201906/t20190622_38279.html
- Inner Mongolia University. 2019. Masters program admission guide. Retrieved on 5th November 2019, from <https://gs.imu.edu.cn/info/1086/2196.htm>
- International Literacy Year. 15th December 1989 in the 82nd plenary meeting. <http://www.un.org/documents/ga/res/44/a44r127.htm>
- Introduction of Faculty of Ethnic Minority Culture. 2018. Yúnnán Mínzú University website. <http://202.203.158.67/web/89668/showartical?ArticalId=40e4f1d9-33ea-4dc0-ba6a-c72b03fef137>
- Jílín Student Recruitment Committee. 2019. Jílín general regulations of higher education recruitment 2019. Retrieved on 21st October 2019, from <https://www.weibo.com/ttarticle/p/show?id=2309404371586265280632>

- Kaplan, Robert B. 2011. Macro language planning. In E. Hinkel (Ed.), *Handbook of research in second language teaching and learning* (pp. 924-935). New York: Routledge.
- Kaplan, Robert B. & Baldauf, Richard B. 1997. *Language planning: from practice to theory*, UK: Multilingual Matters Ltd.
- Kaplan, Robert B. & Baldauf, Richard B. 2003. *Language and language-in-education planning in the Pacific basin*, London: Kluwer Academic Publishers.
- Kaplan, Robert B. & Baldauf, Richard B. 2005. Language-in-education policy and planning. In E. Hinkel (Ed.) *Handbook of Research in Second Language Teaching and Learning* (Chapt 55). Mahwah, NJ: Erlbaum.
- Kashgar University. 2018. Masters programs admission catalogue.
<http://yjsc.ksu.edu.cn/info/1169/1820.htm>
- Kurpaska, Maria. 2010. Chinese Language(s): A Look Through the Prism of ‘The Great Dictionary of Modern Chinese Dialects’, *Walter de Gruyter*, ISBN 978-3-11-021914-2.
- Lewis, M. Paul, Simons, Gary F. & Fennig, Charles D. (Ed.). 2015. *Ethnologue: languages of the world*, 18th edn. Dallas, Texas: *SIL International*. Retrieved on 30th October 2015, from <http://www.ethnologue.com>
- Liao, Chengmei. 2011. An analysis of language policies in central Asian countries. *Journal of University of International Relations*. No.6: 101-105.
- Liáoníng Student Recruitment Committee. 2019. Liáoníng general regulations of higher education recruitment 2019. Retrieved on 21st October 2019, from, <https://gaokao.chsi.com.cn/gkxx/zc/ss/201905/20190520/1793358575-6.html>
- Lin, Shiliang. 2002. *Development and investigation in China's higher education for minorities*, Higher Education Press, Běijīng Běijīng .
- Liu, Haitao. 2006. Language Planning and Language Policy. In Chen, Zhanqiang. *Theory and Practice of Language Planning*. 55-60. Běijīng Běijīng : Language and Literature Press.
- Lo Bianco, Joseph. 1987. *National policy on languages*. Canberra: Australian Government Publishing Service.
- Lo Bianco, Joseph. 1990. Making language policy: Australia's experience. In R. Baldauf & A. Luke (Eds.), *Language planning and education in Australasia and the South Pacific* (pp. 47-79). London: Multilingual Matters Ltd.
- Lu, Baocheng & Wei, Mingying. 2014. Zhuàng Language Textbook. In S. He (ed), *Yúnnán Ethnic Culture Book Series*. Yunnan: Yunnan University Press.
- Luo, Zhen. 2007. Thinking preferential policy of university enrollment for the ethnic minority. *Education Teaching Forum* 33, 200-201.

- Makinti, Minutjukur, Tjitayi, Katrina, Tjitayi, Umatji & Defina, Rebecca. 2019. Pitjantjatjara language change: Some observations and recommendations. *Australian Aboriginal Studies* 1 (2019): 82-91.
- Malcolm, Ian & Königsberg, Patricia. 2007. Bridging the language gap in education, In G. Leitner & I. G. Malcolm (Eds), *The habitat of Australia's aboriginal languages: past, present and future* (pp. 267-297). Berlin: Mouton de Gruyter.
- Manning, Clark. 1993. History of Australia. Melbourne University Publish.
- Marmion, Doug, Obata, Kazuko & Troy, Jakelin. 2014. Community, identity, wellbeing: the report of the second national Indigenous languages survey. National Library of Australia Cataloguing-in-Publication Entry. Retrieved on 23rd December 2015, from http://aiatsis.gov.au/sites/default/files/products/report_research_outputs/2014-report-of-the-2nd-national-indigenous-languages-survey.pdf
- Masters' programs admission catalogue of Tibet University. 2017. <http://ccxeshu.100xuexi.com/WebSpecF/EnrolDetail.aspx?id=179862>
- McKay, Graham. 2011. Policy and indigenous languages in Australia. *Australian Review of Applied Linguistics*, 34 (3), 297-319.
- Measures on Supervising the Special Subsidised by the Central Government for Education for Ethnic Minorities and Special Education. Ministry of Finance and Ministry of Education stipulated and printed on 21st November 2006. http://www.mof.gov.cn/zhengwuxinxi/caizhengwengao/caizhengbuwengao2007/caizhengbuwengao20073/200805/t20080519_26208.html
- Measures on Supervision the Subsidies for Special Education. Ministry of Finance and Ministry of Education stipulated and printed on 14th November 2015. http://www.gov.cn/gongbao/content/2016/content_5051235.htm
- Miles, Matthew. B. & Huberman, Michael. 1994. *Qualitative data analysis: An expanded sourcebook*. London, England: SAGE Publications.
- Ministry of Education. 2017. Administrative Provision on National Postgraduate Enrolment 2018. Ministry of Education stipulated and printed on 25th August 2017.
- Ministry of Education and State Ethnic Affairs Commission. 2005. Administrative provision on classes for ethnic minority and preparatory classes in regular institutions of higher education. Ministry of Education and State Ethnic Affairs Commission stipulated and printed on 30th March 2005.
- Mínzú Administrative Divisions Autonomous Regions. <http://www.seac.gov.cn/col/col118/index.html>

- Mínzú University of China. 2016. Bachelor's training scheme for Chinese ethnic minority language and literature (Uyghur language and literature).
<http://www.fjgkedu.com/college/234/121/114577.html>
- Mínzú University of China. 2018a. Masters program admission catalogue
<http://grs.muc.edu.cn/pgdetail.asp?id=3557&c=3000000001>
- Mínzú University of China. 2018b. Teaching Staff Information of Department of Uyghur Language and Literature
<http://uyghur.muc.edu.cn/Shiziduiwu/index/type/teacher/p/1.html#teacherList>
- Mínzú University of China. 2018c. Bachelor program admission guide
<http://zb.muc.edu.cn/content/zs/bkyk/zyzc.htm>
- Mínzú University of China. 2020. PhD programs admission catalogue. Retrieved on 28th February 2020, from <https://grs.muc.edu.cn/yjsyzsw/info/1066/2551.htm>.
- Mühlhäusler, Peter. 2003. *Language of environment of language: a course in Ecolinguistics*. London: Battlebridge.
- Muurrbay Aboriginal Language and Culture Co-operative. 2019a. Gathang classes. Retrieved on 6th February 2019, from <https://muurrbay.org.au/gathang-classes/>
- Muurrbay Aboriginal Language and Culture Co-operative. 2019b. Gumbaynggirr. Retrieved 6th February 2019, from <https://muurrbay.org.au/languages/gumbaynggirr/>
- Muurrbay Aboriginal Language and Culture Co-operative. 2019c. Gathang (Birrbyay, Warrimay and Guringay). Retrieved on 6th February 2019, from <https://muurrbay.org.au/languages/gathang/>
- Muurrbay Aboriginal Language and Culture Co-operative. 2019d. Language courses and resources. Retrieved on 6th March 2019, from <https://muurrbay.org.au/publications-and-resources/language-courses-and-resources/>
- Naessan, Petter, Monaghan, Paul & Mühlhäusler, Peter. 2010. Family language policies for indigenous language maintenance and revival: a research report prepared for the office for the arts, department of the prime minister and cabinet. Discipline of Linguistics, University of Adelaide. Retrieved on 4th November 2015, from http://www.abc.net.au/reslib/201103/r728637_5853358.pdf
- National Bureau of Statistics of China. 2010. Tabulation on the 2010 Population Census of the People's Republic of China. Retrieved on 26th September 2015, from <http://www.stats.gov.cn/tjsj/pcsj/rkpc/6rp/indexch.htm>
- National Register on Vocational Education and Training. 2019a. Accredited course details: 10216NAT - Certificate III in Aboriginal Language/s. Retrieved on 5th February 2019,

- from <https://training.gov.au/training/details/10216NAT>
- National Register on Vocational Education and Training. 2019b. Accredited course details: 10217NAT-Certificate II in Aboriginal. Retrieved on 5th February 2019, from <https://training.gov.au/Training/Details/10217NAT>
- National Register on Vocational Education and Training. 2019c. Accredited course details: 10218NAT - Certificate I in Aboriginal Language/s. Retrieved on 5th February 2019, from <https://training.gov.au/Training/Details/10218NAT>
- Northwest Mínzú University. 2018. Teaching Staff Information of Department of Uyghur Language and Literature
<http://cmsx.xbmu.edu.cn/frontChannelPage.action?siteId=97&articleClassId=2847&articleId=>
- Northwest Mínzú University. 2019a. Bachelor and Mínzú Preparatory program admission guide.
<http://cms.xbmu.edu.cn/frontContent.action?siteId=73&articleClassId=3047&articleId=54010>
- Northwest Mínzú University. 2019b. Masters programs admission catalogue. Retrieved on 5th November 2019, from
<http://cmsx.xbmu.edu.cn/frontContent.action?siteId=87&articleClassId=2473&articleId=45822>.
- Northwest Mínzú University. 2019c. PhD programs admission catalogue.
<http://cmsx.xbmu.edu.cn/frontContent.action?siteId=87&articleClassId=2480&articleId=45887>
- Notice of General Office of Ministry of Education of the PRC on Minority High-level Backbone Talents Programme Enrolment 2017. General Office of Ministry of Education of the PRC stipulated and printed on 29th September 2016.
http://www.moe.gov.cn/srcsite/A09/moe_763/201609/t20160930_282901.html
- Ou, Yike. 2005. *An introduction to ethnic minority education*. Běijīng Běijīng : The Ethnic Publishing House.
- Oupra, Simmee. 2009. *Language ecology and language planning in Chiang Rai province, Thailand*. PhD Thesis, The University of Adelaide, Adelaide.
- Ouyang, Peng & Kang, Kunquan. 2017. Hunan University-to-Southwest Mínzú University aid achieves remarkable success. *China Ethnic News*. 22nd August 2017 (03).
http://www.mzzjw.cn/zgmzb/html/2017-08/22/content_121695.htm
- Ozolins, Uldis. 1993. *The politics of language in Australia*. Cambridge University Press.

- Patton, Michael. Q. 1990. *Qualitative evaluation and research methods* (2nd ed). London, England: SAGE Publications.
- Postiglione, Gerard A. 2000. National minority regions: studying school discontinuation, In J. Liu, H. A. Ross & D. P. Kelly (Eds.) *The ethnographic eye: an interpretative study of education in China* (pp. 51-71). New York: Falmer Press.
- Qīnghǎi Mǐnzú University. 2018. Bachelor and Diploma Programs Admission Guide 。
<http://zhaosheng.qhmu.edu.cn/Publish/Show/1682>
- Qīnghǎi Student Recruitment Committee. 2019. Qīnghǎi general regulations of higher education recruitment 2019. Retrieved on 17th September 2019, from
https://www.diyifanwen.com/fanwen/xize/3570352_2.html
- Ramsey, S. Robert. 1987. *The languages of China*. New Jersey: Princeton University Press.
- Reexamination List of the Faculty of Tibetan Studies, Qīnghǎi Nationalities University. 2015.
<http://www.ynpxrz.com/n997913c39.aspx>
- Regional Autonomy for Ethnic Minorities in China on 28th May 2005 White papers of the Chinese government. The State Council Information Office of the People's Republic of China. <http://www.scio.gov.cn/zfbps/ndhf/2005/Document/307890/307890.htm>
- Report of Chinese University Assessment. 2015. Retrieved on 13th December 2015, from
http://edu.163.com/special/gaokao/2015dxph_vs.html
- Ripponlea Institute. 2019. VET Applied language. Retrieved 6th March 2019, from
(<https://www.ripponleainstitute.com/images/Info%20VET%20Applied%20Language%20-%20General%202019.pdf>).
- Sautman, Barry. 1998. Preferential policies for ethnic minorities in China: the case of Xīnjiāng. In W. Safran (Ed.), *Nationalism and ethnoregional identities in China* (pp. 86-188). London: Frank Cass.
- Schmidt, Annette. 1990. *The loss of Australia's Aboriginal language heritage*. USA: Aboriginal Studies Press.
- Shíhézi University. 2018. Bachelor programs admission guide.
<https://m-ebook.eol.cn/ebook/649#p=5>
- Sìchuān Mǐnzú University. 2019. Bachelor training scheme for Chinese ethnic minority language and literature (Tibetan language and literature).
<http://zxxxy.scun.edu.cn/info/1003/1004.htm>
- Sìchuān Student Recruitment Committee. 2019. Sìchuān general regulations of higher education recruitment 2019. Retrieved on 30th October 2019, from

- https://www.sceea.cn/Html/201905/Newsdetail_989.html
- Simpson, Jane, Caffery Jo & McConvell Patrick. 2009. Gaps in Australia's indigenous language policy: Dismantling bilingual education in the Northern Territory. *AIATSIS Discussion Paper* No. 24.
- Simpson, Jane. 2014. Teaching minority Indigenous languages at universities. *Indigenous languages: their value to community*, (2014): 4-58.
- Singapore Department of Statistics. 2021. Population in brief 2021. Retrieved on 29th November 2021, from <https://www.population.gov.sg/files/media-centre/publications/population-in-brief-2021.pdf>
- Smolicz, Jerzy J. & Secombe, Margaret J. 2003. Assimilation or pluralism? Changing policies for minority languages education in Australia. *Language Policy*, 2(1), pp.3-25.
- Southwest Mínzú University. 2015. Ethnology (Tibetology)-Bachelor program introduction, Faculty of Tibetan Studies. <http://zxy.swun.edu.cn/info/1080/1453.htm>
- Southwest Mínzú University. 2015. Tourism management (Tibetan-Hàn bilingual)-Bachelor program of introduction. Retrieved on 5th November 2019, from <http://gkcx.eol.cn/schoolhtm/specialty/231/specialtyDetail92585.htm>
- Southwest Mínzú University. 2018. Bachelor Program admission guide. <http://zs.swun.edu.cn/web/DwonList-LJw34Jmu%5Eaabhab.html>
- Southwest Mínzú University. 2019a. Masters programs admission catalogue. Retrieved on 5th November 2019, from <http://211.83.241.130:8080/002/88571.jhtml>
- Southwest Mínzú University. 2019b. PhD programs admission catalogue. Retrieved on 5th November 2019, from <http://211.83.241.130:8080/001/88762.jhtml>
- Southwest University of Science and Technology. 2015. List of ‘One to One Partnership aid’ for Western China Universities. Retrieved on 26th May 2017, from <http://www.fzgh.swust.edu.cn/s/307/t/978/a/58930/info.htm>
- Spolsky, Bernard. 2000. *Conditions for second language learning*. 2000. Shanghai: Shanghai Foreign Language Education Press.
- Spradley, James. 1980. *Participant observation*. New York: Holt, Rinehart and Winston.
- State Council of the People's Republic of China. 2002. Decision on Deepening the Reform and Accelerating Education for Ethnic Minorities. Retrieved on 2nd September 2017, from http://www.moe.edu.cn/s78/A09/moe_754/tnull_998.html
- Steering Group Office. 2006. Survey of Language Situation in China. Běijīng Běijīng : Language & Culture Press.
- Stites, Regie. 1999. Writing cultural boundaries: National minority language policy, literacy

- planning, and bilingual education. In G. A. Postiglione (Ed.), *China's National Minority Education*, 95-130. New York: Falmer.
- Sun, Hongkai. 2007. Ethnic Group Relationship and Language Identification, in Z. Dai (Ed.), *The First International Conference on Anthropological Linguistics in China* (pp. 34). Harbin: Hēilóngjiāng People's Publishing House.
- Sun, Hongkai, Hu, Zengyi & Huang, Xing (eds). 2007. *The languages of China*, Běijīng Běijīng : The Commercial Press.
- Table of Quota Allocation of Minority High-level Backbone Talents Programme. 2017. Retrieved on 30th October 2015, from http://www.moe.edu.cn/srcsite/A09/moe_763/201609/W020160930625481136261.xlSX
- Table of Quota Allocation of Minority High-level Backbone Talents Programme. 2017. Notice of General Office of Ministry of Education of the PRC on Minority High-level Backbone Talents Programme Enrolment 2017. General Office of Ministry of Education of the PRC stipulated and printed on 29th September 2016. http://www.moe.gov.cn/srcsite/A09/moe_763/201609/t20160930_282901.html
- Tan, Meng & Su, Yiqun. 2017. Optimizing strategies of ethnic minority high-level backbone talents programme-case study at five universities in Chengdu. *Industrial & Science Tribune* 16 (19), 275-276.
- Tauondi Aboriginal College. 2019a. Tauondi Aboriginal College website. Retrieved on 2nd March 2019, from <https://tauondi.sa.edu.au/>
- Tauondi Aboriginal College. 2019b. Aboriginal language courses overviews. Retrieved on 2nd March 2019, from <https://tauondi.sa.edu.au/study/aboriginal-languages/>
- The School of Languages. 2019. Pitjantjatjara language course overviews. Retrieved on 2nd March 2019, from <https://schooloflanguages.sa.edu.au/languages-pitjantjatjara/>
- The University of Sydney. 2019a. Arts and Social Sciences (postgraduate) Handbook 2019. Retrieved on 2nd March 2019, from http://sydney.edu.au/handbooks/arts_PG/subject_areas_im/indigenous_languages_education_descriptions.shtml
- The University of Sydney. 2019b. Master of Indigenous language education. Retrieved on 3rd March 2019, from <https://sydney.edu.au/courses/courses/pc/master-of-indigenous-languages-education.html>
- The University of Sydney. 2019c. Professional learning for community languages teachers. Retrieved on 2nd March 2019, from

<https://sydney.edu.au/arts/study/continuing-professional-development/professional-learning-for-community-languages-teachers.html>

Tibet Autonomous Region Bureau of Statistics. 2011. Statistical Communiqué on major figures of 2010 Tibet Autonomous Region population census.

http://www.stats.gov.cn/tjsj/tjgb/rkpcgb/dfirkpcgb/201202/t20120228_30406.html

Tibet Autonomous Region Education Examination Authority. 2016. Colleges and Universities Admission Plan in Tibet Autonomous Region 2016

<http://www.xzszks.com.cn/Article/ShowArticle.asp?ArticleID=2500>

Tibet Student Recruitment Committee. 2019. Tibet general regulations of higher education recruitment 2019. Retrieved on 30th October 2019, from

<https://gaokao.chsi.com.cn/gkxx/zc/ss/201903/20190319/1774255802-4.html>

Tibet Traditional Medical College. 2016. Bachelor and Diploma program admission guide. Retrieved on 5th November 2019, from <http://www.ttmc.edu.cn/info/1027/6899.htm>

Tibet University. 2017. Bachelor Program admission guide of Journalism (Tibetan Language Broadcasting and Anchoring Art).

http://www.utibet.edu.cn/news/article_38_57_10741.html

Tibet University. 2018. Bachelor programs admission plan.

http://www.utibet.edu.cn/news/article_38_57_14048.html

Tibetan Language and Literature (Tibetan-Hàn bilingual administrative management)- Bachelor program introduction, Faculty of Tibetan Studies, Southwest Minzú University. 2015. <http://zxy.swun.edu.cn/info/1081/1459.htm>

Tibetan Traditional Medical College. 2014. Bachelor and Diploma programs admission guide. <http://www.ttmc.edu.cn/info/1027/5679.htm>

Trace Foundation website. <http://www.trace.org/>

Tsung, Linda. 2009. Minority languages, education and communities in China. New York: Springer.

Tsung, Linda & Clark, Matthew. 2010. Dilemmas of identity, language and culture in higher education in China. *Asian Pacific Journal of Education*, 30 (1), 57-69.

University of South Australia. 2019a. Master of Aboriginal Studies. Retrieved on 28th February 2019, from <https://study.unisa.edu.au/degrees/master-of-aboriginal-studies>

University of South Australia. 2019b. Graduate Diploma in Aboriginal Studies. Retrieved on 28th February 2019, from <https://study.unisa.edu.au/degrees/graduate-diploma-in-aboriginal-studies>

- University of South Australia. 2019c. Graduate Certificate in Aboriginal Studies. Retrieved on 28th February 2019, from <https://study.unisa.edu.au/degrees/graduate-certificate-in-aboriginal-studies>
- Wang, Chengping & Qumu, Shige. 2015. Hua Yao language corpus and language learning machine developed by Southwest Mínzú University successfully pass the evaluation. Southwest Mínzú University News. 29th December 2015.
<http://news.swun.edu.cn/info/1004/28976.htm>
- Wang, Jian. 2011. *A study of ethnic minority education policy system in China*. Běijīng Běijīng : Nationalities Publishing House.
- Wardhaugh, Ronald & Fuller, Janet M. 2021. *An introduction to sociolinguistics*. 378-408. Oxford: John Wiley & Sons.
- Wei, Fang. 2010. *A study of college foreign language policy from the perspective of language-in-education planning*. PhD Thesis, Nankai University, China. Retrived on 28th February 2019, from <http://202.113.20.161:8001/index.htm>
- Weinstein, Brian. 1980. Language Planning in Francophone Africa. *Language Problems and Language Planning*. 4 (1): 55–77.
- Wiley, Terrence G. 2001. Language Planning and Language Policy. In Sandra Lee Makay & Nancy Hornberger (Ed.). *Sociolinguistics and Language Teaching*. pp. 103-147. Cambridge University Press.
- Willard, Myra. 1967. *History of the White Australia Policy to 1920*. Psychology Press.
- Windschuttle, Keith. 2005. The White Australia Policy, *Sydney Papers*, Vol.17, No.3/4, Winter/Spring 2005: 128-134. Retrieved on 5th January 2017, from <http://search.informit.com.au.proxy.library.adelaide.edu.au/documentSummary;dn=085263883690688;res=IELAPA>ISSN:1035-7068>.
- Xia, Shiwu. 2007. *Education for ethnic minorities*. Běijīng : China Intercontinental Press.
- Xīnjiāng Normal University. 2018. Bachelor programs admission plan.
<http://zhaosheng.xjnu.edu.cn/2018/0626/c348a94845/page.htm>
- Xīnjiāng Normal University. 2018a. Bachelor programs admission guide.
<http://zhaosheng.xjnu.edu.cn/2018/0525/c340a94370/page.htm>
- Xīnjiāng University. 2018. Bachelor programs admission guide.
<http://www.xju.edu.cn/zsjy/bkszs.htm>
- Xīnjiāng Uyghur Autonomous Region Higher Education Office. 2018. Notice of 2018 Xīnjiāng Uyghur Autonomous Region ‘ethnic minority-Hàn bilingual translator training plan’.

- <https://gaokao.chsi.com.cn/gkxx/zc/ss/201806/20180621/1699770483.html>
- Xīnjiāng Uyghur Autonomous Region Student Recruitment Committee. 2019. General regulations of higher education recruitment 2019. Retrieved on 2nd December 2019, from https://gaokao.eol.cn/xin_jiang/dongtai/201905/t20190510_1658127.shtml
- Xu, Meng & Liu Bingqing. 2015. Literature review of Hua Yao culture studies. *Minzu Tribune* 373 (09).
- Xu, Ming. 2014. An exploration on the social psychology of the Yi's 'Sigei'. *Journal of Ethnology*. Vol. 5, No. 2, 46-52.
- Yan, Rongsu. 2004. A historical change of the white policy in Australia *Journal of Héběi Normal University (Philosophy and Social Sciences Edition)* Sep. 2004 Vol. 27 No. 5.
- Yang, Xiaolin. 2015. Language development and social identity construction of Huí nationality: an exploration from the perspective of social semiotics. *Journal of Beifang University of Nationalities*, 4(124), 129-132.
- Yang, Yulan & Meng, Lijun. 2007. Thinking 'Double Minority Policy' of university postgraduate enrollment in China. *China Higher Education Research*, 11, (44-45)
- Yao, Chunlin. 2014. The language life in a Tibetan animal husbandry area town: case study on language use and attitude in Nima Town, Maqu Country, Gānsù Province. *Journal of Chongqing Technology and Business University (Social Science Edition)*, Vol. 31, No. 1: 142-147.
- Yao, Chunlin. 2021. New Ways of Neologization: Review on A Study of Multi-sourced Neologization. *Journal of Suzhou University*. Vol. 36, No. 11, Nov. 2021. 42-46.
- Yin, Shaoting. 2020. *Our generation: Yunnan anthropologists' interviews collection* (pp215-233). Běijīng Běijīng : Academy Press.
- Young, Richard Frederick. 1987. *Language planning and language policy in ethnic minority in China*. This essay originated as a term paper for a course taught in 1985 at the University of Pennsylvania by Prof. Nessa Wolfson entitled 'The Sociology of Language'.
- Yúnnán Mínzú University. 2018a. Notice of China Ethnic Minority Languages Oral Test of Yúnnán Mínzú University. <http://zsjyc.ynni.edu.cn/web/16002/showartical?ArticalId=1755dd6b-7488-4ac0-80ab-4e9c04653c59>
- Yúnnán Mínzú University. 2018b. Teaching Staff Information. Faculty of Ethnic Minority Culture, Yúnnán Mínzú University Website. <http://202.203.158.67/web/89668/showartical?ArticalId=3f50adc3-3c39-403d-84cd->

[0f882a78f4f5](https://doi.org/10.1080/0022019.2018.1478445)

Yúnnán Mínzú University. 2018c. Masters program admission Guide.

<http://grs.ynni.edu.cn/zsgzssyjs/706.jhtml>

Yúnnán Provincial Party Committee. 2012. Opinion on Yúnnán Provincial People's Government Establishment of Demonstration Areas for Ethnic Unity and Progress: the Frontier of Prosperity and Stability. No. 9.

Yúnnán Provincial Party Committee. 2015. Opinion on the Implementation of Accelerating the Construction of a Hub for a South-and-Southeast-Asia-Targeted Centre.

Yúnnán Student Recruitment Committee. 2019. Yunnan general regulations of higher education recruitment 2019. Retrieved on 30th October 2019, from <https://www.ynzs.cn/>

Zhang, Gongjin & Ding, Shiqing. 2004. Cultural Linguistics. Běijīng Běijīng : *Educational Science Publishing House*. pp. 258.

Zhang, Jingfu. 2018. Lecturer of Lahu language major, Yúnnán Mínzú University, Wechat communication. 2nd April 2018.

Zhang, Zhiguo. 2011. *A Comparative study of Language Educational Policies between China and USA*. Běijīng : Peking University Press.

Zhu, Chongxian. 2003. Bilingualism and the system and teaching mode of bilingual education of ethnic minorities in China. *Ethnic Education Study*, 6, 72-77.

Zuckermann, Ghil'ad. 2009. Hybridity versus revivability: multiple causation, forms and Patterns. *Journal of Language Contact*, varia 2, 40-67.

Zuckermann, Ghil'ad. 2020. *Revivalistics: From the Genesis of Israeli to Language Reclamation in Australia and Beyond*. New York: Oxford University Press.

Zuckermann, Ghil'ad, Shiori Shakuto-Neoh & Giovanni Matteo Quer. 2014. Native tongue title: proposed compensation for the loss of Aboriginal languages. *Australian Aboriginal Studies (AAS)*, 1, 55-71.

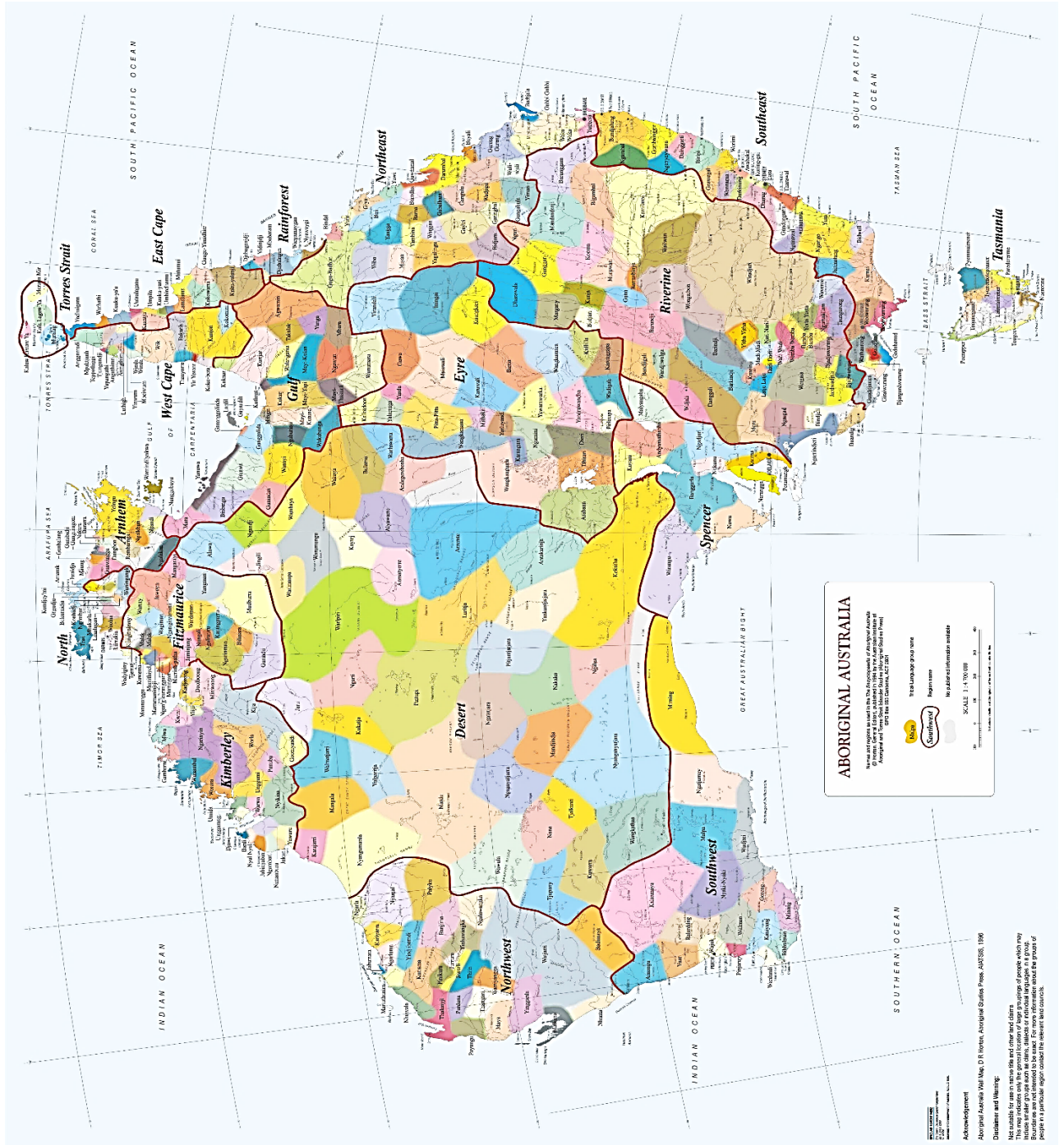
Zuckermann, Ghil'ad & Walsh, Michael. 2011. Stop, Revive, Survive!: Lessons from the Hebrew Revival Applicable to the Reclamation, Maintenance and Empowerment of Aboriginal Languages and Cultures. *Australian Journal of Linguistics*, 31 (1), 111-127.

Zuckermann, Ghil'ad, Yao, Chunlin & Xu, Jia. 2012. Revival Linguistics: a new branch of linguistic discipline – universal constraints and mechanisms in the reclamation and empowerment of endangered languages and dialects, *World Ethno-National Studies*, 2012 (6), 66-73.

Appendices

Appendix A. Map of Indigenous Australia

Map of Indigenous Australia

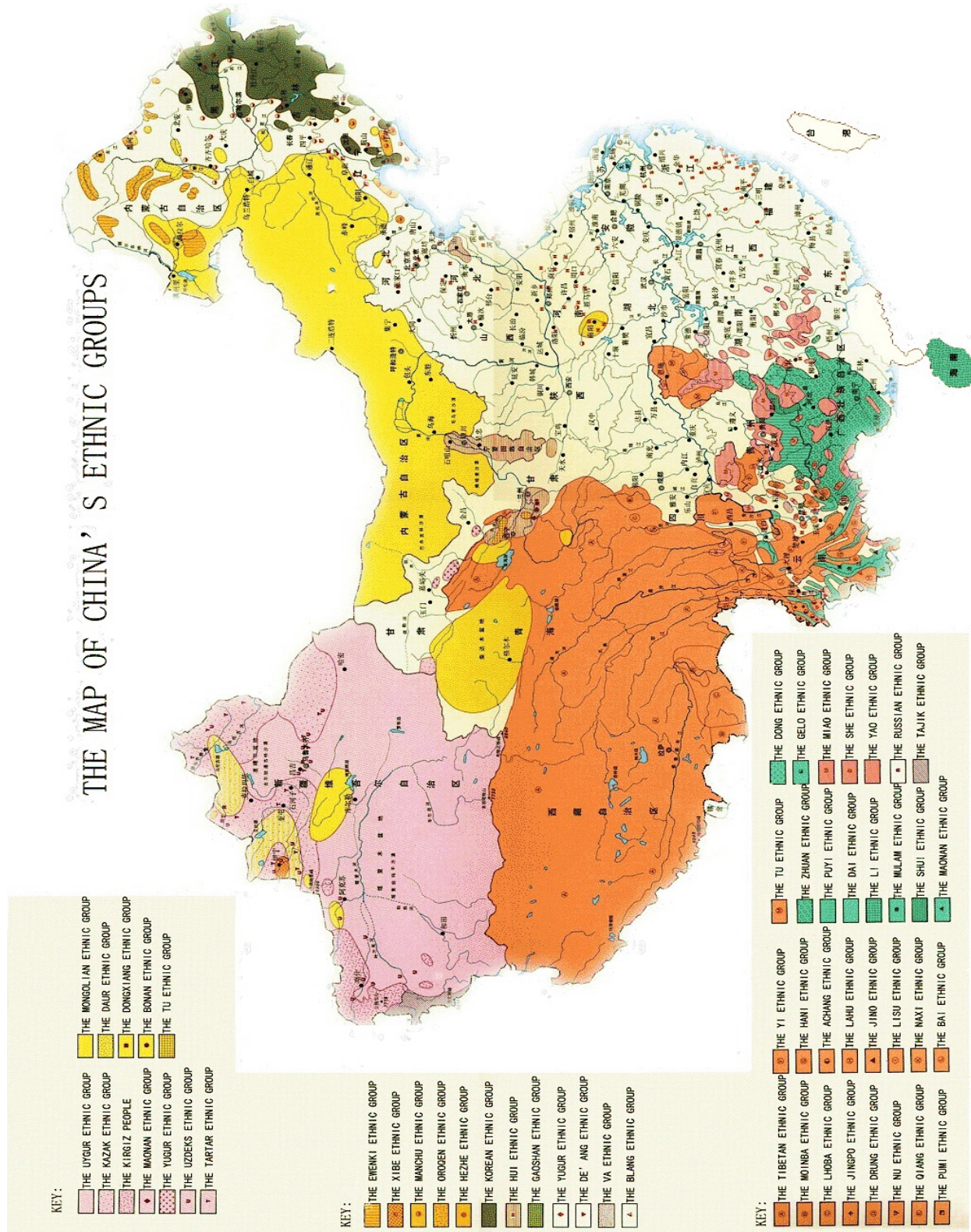


source: https://www.northmetrotafe.wa.edu.au/sites/default/files/2020-03/Aboriginal_Australia-map.pdf

This map attempts to represent the language, social or nation groups of Aboriginal Australia. It shows only the general locations of larger groupings of people, which may include clans, dialects or individual languages in a group.

Appendix B. Map of ethnic minority groups in China

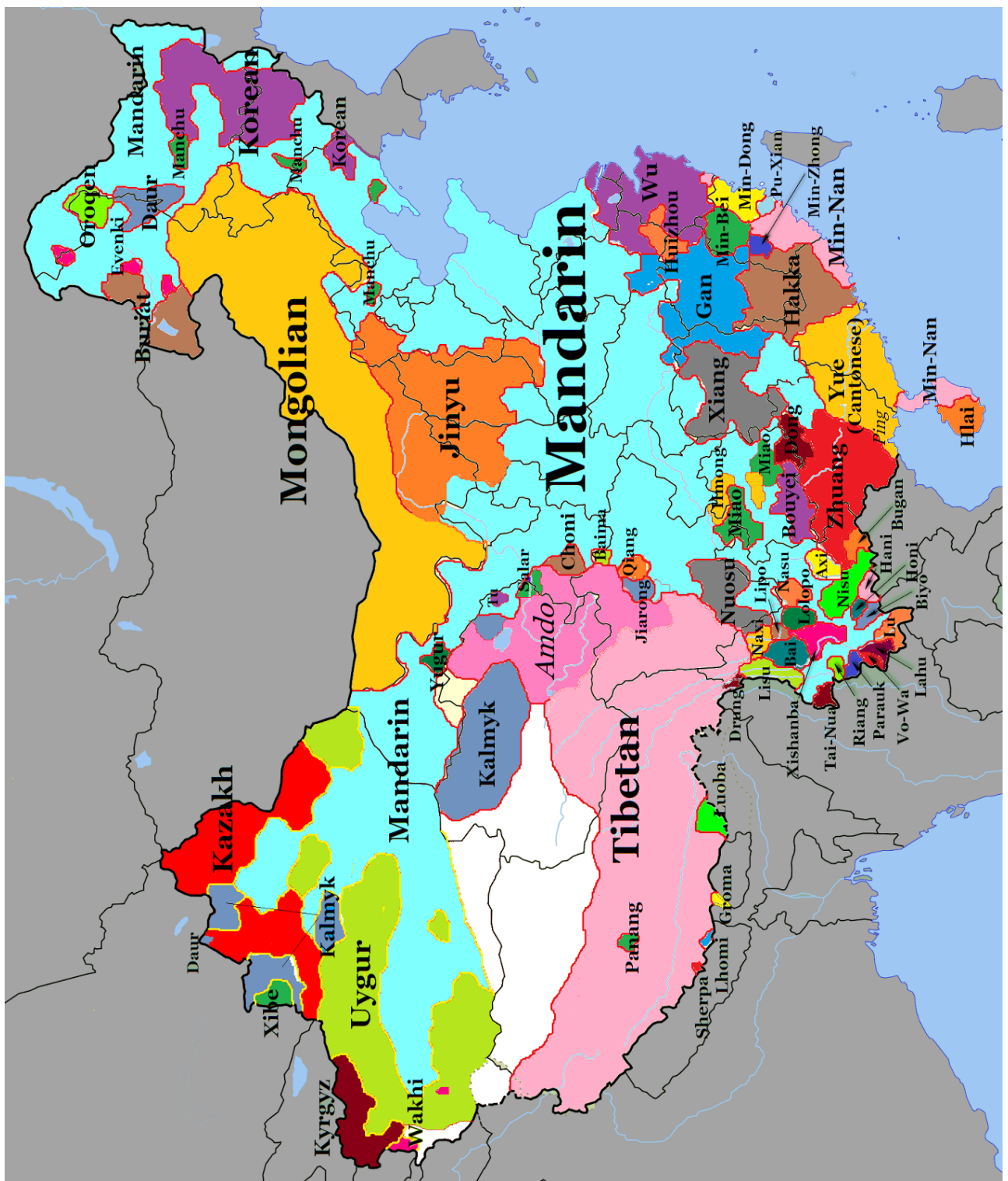
Map of ethnic minority groups in China



Source: <https://blog.richmond.edu/livesofmaps/files/2017/03/map-of-the-week.gif>

Appendix C. Map of languages spoken in China

Map of languages spoken in China



Source: <https://vividmaps.com/map-of-languages-spoken-in-china/>

Appendix D. Consent form

Human Research Ethics Committee (HREC)



CONSENT FORM

1. I have read the attached Information Sheet and agree to take part in the following research project:

Title:	Educational Policy and Praxis at Tertiary Level Concerning Ethnic Minority Languages in China and Indigenous Languages in South Australia and the Northern Territory
Ethics Approval Number:	H-2016-195

2. I have had the project, so far as it affects me, fully explained to my satisfaction by the research worker. My consent is given freely.
3. Although I understand the purpose of the research project it has also been explained that involvement may not be of any benefit to me.
4. I have been informed that, while information gained during the study may be published, I will not be identified and my personal results will not be divulged.
5. I understand that I am free to withdraw from the project at any time.
6. I agree to the interview being audio/video recorded. Yes No
7. I am aware that I should keep a copy of this Consent Form, when completed, and the attached Information Sheet.

Participant to complete:

Name: _____ Signature: _____
Date: _____

Researcher/Witness to complete:

I have described the nature of the research to

_____ *(print name of participant)*

and in my opinion she/he understood the explanation.

Signature: _____ Position: _____
Date: _____

PARTICIPANT INFORMATION SHEET

PROJECT TITLE: Educational Policy and Praxis at Tertiary Level Concerning Ethnic Minority Languages in China and Indigenous Languages in South Australia and the Northern Territory

HUMAN RESEARCH ETHICS COMMITTEE APPROVAL NUMBER: H-2016-195

PRINCIPAL INVESTIGATOR: Jie Yang

Dear Participant,

You are invited to participate in the research project described below.

What is the project about?

The objectives of this study are:

1. To investigate the features of ethnic minority and Indigenous language policy and practice at the tertiary education level in selected universities (and TAFEs) of China and Australia (South Australia and the Northern Territory).
2. To examine these policies and their implementation from the aspect of:
 - a. Access;
 - b. Personnel;
 - c. Curriculum;
 - d. Teaching methods and materials;
 - e. Resourcing;
 - f. Evaluation policy and professional accreditation;
 - g. Further study and career pathways.
3. To provide general suggestions for the improvement of language policy and practice for those programs examined.

Who is undertaking the project?

This project is being conducted by Jie Yang. This research will form the basis for the degree of PhD in Linguistics at the University of Adelaide under the supervision of Prof. Ghil'ad Zuckermann and Dr. Robert Amery.

Why am I being invited to participate?

You are being invited to participate in the survey on the basis of your teaching (or learning) experience in minority (Indigenous) languages.

What will I be asked to do?

You will be asked to answer the questions related to minority (Indigenous) languages education in your institute.

You will be invited to participate in an in-depth interview. The interview will be video or audio recorded.

OR You will be asked to participate in a phone interview. The interview will be audio recorded.

All the private information like contact number, email... will be removed in the survey report.

How much time will the project take?

The total duration of the project of 4-5 years. The time required for the interview will be approximately 1.5 hours. And your participation will be voluntary.

Are there any risks associated with participating in this project?

NO

What are the benefits of the research project?

The research findings will serve the universities to optimize the minority and Indigenous language education in the future.

Can I withdraw from the project?

Participation in this project is completely voluntary. If you agree to participate, you can withdraw from the study at any time.

What will happen to my information?

We will use one-to-one interview to protect the privacy of your data. Your interview will be recorded and stored within secure IT system of The University of Adelaide. All recorded interviews will be retained up to 5 years after the completion of the project. Some of the synthesised information from the interview results may be used in the PhD thesis, journal articles, and conference presentations. You will be acknowledged for your contributions as expert source in the project.

Who do I contact if I have questions about the project?

Should you have any queries about the project, you can contact

Jie Yang, Mobile Phone: 0406235866, Email: jie.yang@adelaide.edu.au

Professor Ghil'ad Zuckermann, Office phone: (08) 8313 5247, Email:

ghilad.zuckermann@adelaide.edu.au

Dr. Robert Amery, Office phone: (08) 83133924, Email: rob.amery@adelaide.edu.au

What if I have a complaint or any concerns?

The study has been approved by the Human Research Ethics Committee at the University of Adelaide (approval number H-2016-195). If you have questions or problems associated with the practical aspects of your participation in the project, or wish to raise a concern or complaint about the project, then you should consult the Principal Investigator. Contact the Human Research Ethics Committee's Secretariat on phone +61 8 8313 6028 or by email to hrec@adelaide.edu.au. if you wish to speak with an

independent person regarding concerns or a complaint, the University's policy on research involving human participants, or your rights as a participant. Any complaint or concern will be treated in confidence and fully investigated. You will be informed of the outcome.

If I want to participate, what do I do?

If you would like to participate in the study, please contact jie.yang@adelaide.edu.au for availability to interview.

Yours sincerely,

Jie Yang

PhD Candidate,
Department of Linguistics,
School of Humanities,
Faculty of Arts
The University of Adelaide,
Adelaide, SA 5005, Australia